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# GABRIEL GOODMAN, D.D.

*Born at Ruthin Denbighshire Educated at St. John's College, Cambridge Prebendary of Westminster 1561 Dean of Westminster 1561 Died June 17^th 1601 Aged 73 Buried in Westminster Abbey*

*From the Original Picture in the Possession of the Rev.^d the Warden of Ruthin N. Wales.*

*London, Published Dec.^r 31. 1822 by G.P. Harding 18 Hercules Buildings Lambeth*

A

# MEMOIR

OF

## GABRIEL GOODMAN, D. D.

DEAN OF WESTMINSTER DURING FORTY YEARS OF THE REIGN OF QUEEN ELIZABETH,

THE RESTORER OF THE WARDENSHIP OF RUTHIN;

WITH

## Some Account of Ruthin School,

AND THE NAMES OF ITS MOST EMINENT SCHOLARS, ETC.

ALSO, OF

## GODFREY GOODMAN, D. D.

BISHOP OF GLOCESTER FROM THE YEAR 1624 TO 1655,

NEPHEW OF THE ABOVE.

---

BY

**REV. RICHARD NEWCOME, M. A.**

WARDEN OF RUTHIN, ETC.

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RUTHIN:

PRINTED AT THE TALIESIN PRESS, BY R. JONES.

1825.

TO

THE REV. THE MASTERS

AND

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TO THE SCHOLARS OF RUTHIN FREE GRAMMAR SCHOOL,

ALSO,

*To the Members of the Ruthin Welsh Literary Society,*

THE FOLLOWING MEMOIRS

ARE DEDICATED,

BY THEIR

FAITHFUL AND OBEDIENT

SERVANT,

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# ERRATA.

| Page. | Line. | INCORRECT. | CORRECT. |
|---|---|---|---|
| 3 | 17 | *for* - Jencin, ..... | *read* Ievan Goch. |
| 4 | 18 | —— Vowel, ..... | —— Panel. |
| 18 | 12 | —— benefitted, ..... | —— befitted. |
| 26 | 18 | —— said, ..... | —— sad. |
| 32 | .. | from the words *on account*, line 15, to the word *nothing*, line 25, ..... | between inverted commas. |
| 32 | 28 | ..... | erase *and* before because. |
| 37 | 27 | ..... | ditto *and* |
| 45 | 33 | for - *by* the female line, ..... | read *in* ditto. |
| 45 | 37 | —— coupled, ..... | —— couped. |
| 48 | 20 | —— Robert, ..... | —— Richard. |
| 61 | 14 | —— *Catherine*, ..... | —— *Jane* Croxton. |
| 64 | 19 | —— elevè, ..... | —— é've. |
| 73 | 7 | —— Apogo: ..... | —— Apogr: |
| 79 | 1 | —— stinately, ..... | —— obstinately. |
| 79 | 10 | —— From, ..... | —— Thau. |
| 82 | 25 | ..... | between again and merely insert *was.* |
| 85 | 23 | *for* - bequeathes, ..... | *read* bequeaths. |
| | | APPENDIX. | |
| 2 | 24 | *for* - pieces private, (in Dean G.'s Will) ... | *read* Preces privatæ. |
| 4 | 29 | —— Protoyne, .... ———————— ... | —— Portogne. |
| 8 | 13 | ..... ———————— ... | erase the period between *in* and *And.* |
| 10 | 7 | *for* - cum, (Statutes of Ruthin School) .... | *read* cum. |
| 11 | 1 | ..... .... ———————— .... | erase the period between prædicti & Generosi. |
| 12 | 23 | *for* - uxturæ, ———————— .... | *read* naturæ. |
| 13 | 11 | —— diei, .. ———————— .... | —— diù. |
| 4 | 22 | —— Achdeacons, (of Canons) ..... | —— Archdeacons. |
| 7 | 17 | ..... ———— ..... | between *made* and *the* insert *by.* |
| 4 | 8 | *for* Bucheirig, (in Addenda) ..... | *read* Bacheirig. |

*Note.*—An apology is necessary for many inaccuracies in the punctuation, which occur principally in those sheets which were corrected in the absence of the Writer.

# PREFACE.

The following Memoirs were originally undertaken solely with a view of making the Scholars of Ruthin School, and the Inhabitants of the Town and its vicinity, better acquainted with their Founder and Benefactor. The recent establishment of a Welsh Literary Society in the same place, among whose professed objects it is to illustrate the local History, was an additional stimulus to the task, and it is a satisfaction to the Writer thus to act in unison with that most respectable Institution. When the individuals are observed who first called this Society together, their well directed zeal must be attributed, in a great measure, to the liberal notions and portion of literature they imbibed in the Grammar School of Ruthin founded by the Dean, for whom they should preserve a well informed and grateful remembrance. Yet few particulars of his life seem to be known even in his birth-place, though in the Sacred Edifice his Monument attracts attention, and to him it is owing that not the poorest of her Sons is debarred the advantages of a liberal and Christian Education, and humble merit possesses the means of emerging from native obscurity. But there are other inducements for committing these Memoirs to the Press. Such men, though they acted too secondary a part in the great events of their day to find a place in the page of History, are, nevertheless, most useful subjects for Biography, being within the reach of general imitation. The period of the English Reformation abounded in characters of this description, and especially among the dignified and well beneficed Clergy, who, in a great measure, rescued the recently dissipated revenues of the Church, restoring them to their original purpose, and by creating or adding to the Funds of Colleges and Schools, did as much real service to their Country as those who in more eminent stations directed her Councils in furtherance of that happy event. Vain, in some measure, might have been our Reformation, if no charitable provision

had been made for securing a learned Clergy to be taken from all ranks in society. And it may be justly observed, that were even such humble attempts as the present to abound more generally than they do in every District of the Kingdom, and were these records to be collected into a single view, the work would be an honour to the English Church, and create an encreasing zeal for her preservation. Many of the Descendants of these men, who now exercise their talents to the confusion of that which their Fathers laboured to promote, might perhaps, from a natural pride in the deeds of their Ancestry, be checked in their career. Gratified in their researches, "Antiquam exquirere matrem," they might be induced to relent and determine that the Church

"Prima tulit quæ nos nunc ubere læto accipiet reduces."

With respect to the Memoir of Bishop Goodman, his name, as far as it is at all remembered, being transmitted as that of a Papist, and therefore an enemy to the Church which raised him to dignity, it may be thought injudicious to recall him from oblivion. Still it must be observed, that a perusal of what is brought together in his account may possibly have the effect of raising him in the Reader's estimation. At all events, the attempt to do so, and to induce the Inhabitants of his birth-place to think as candidly of their Benefactor as circumstances will admit, should be well received by those who have so long submitted to benefit by his Charity. And even if it be thought a failure, his religious faith still appearing as objectionable as it has been reported, let that quality he so eminently possessed, which, built on Christian principles, is greater than faith, balance the account in his favour.

The sources of information are mentioned in the course of the narrative, nor is it supposed any other exist. None have been intentionally omitted. From the connexion of Dean Goodman with Cecil, the Burleigh MSS. deposited in the British Museum were suggested to the Writer, on consulting which, it appeared that Strype had extracted, in his Annals and Lives of the Primates of Elizabeth's Reign, all the particulars relating to the subject, so that where that Historian is quoted the Burleigh Papers are implied. Cole's MSS. deposited in the same place, which he had prepared for an Athenæ Cartabrigienses, also occurred, but the Writer was informed

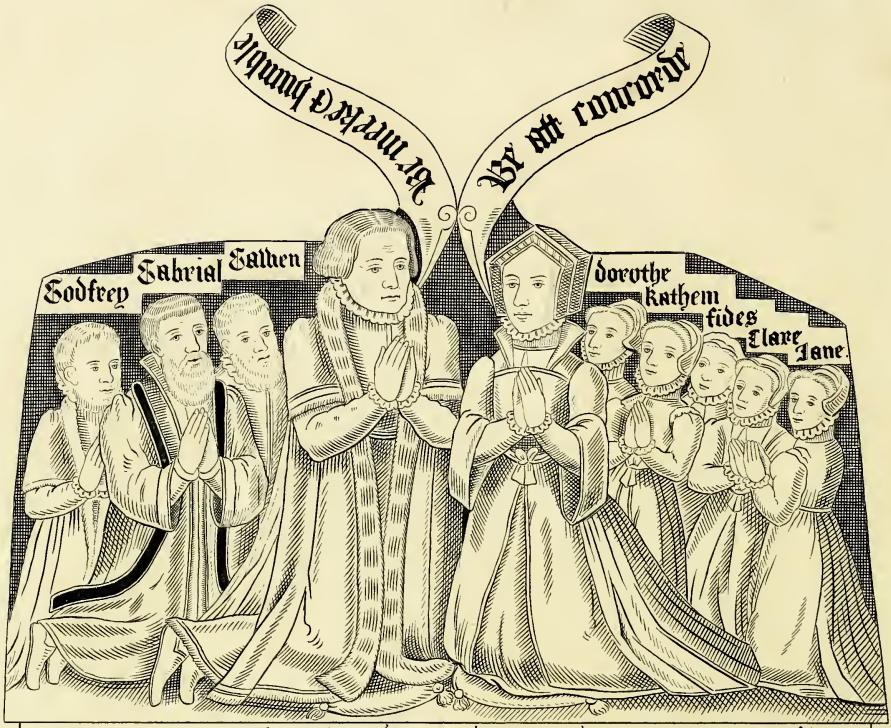
nothing new would there be found, as the Collector drew from no fresh sources. The same may be said of the Baker MSS. in the Library of St. John's College, Cambridge, collected for the same purpose as Cole's.

The Statutes of Ruthin School are given in the Appendix, because they are of general interest, describing the system of Classical Education existing at the period in which they were drawn, and also because they are so creditable to the scholarship of Dean Goodman who composed them. It may seem a deficiency that those of the Hospital are omitted, (though a faithful general account of their contents is given in the narrative) which is the case, not from any objection to making them known, but because they are not of the foregoing description, and to prevent the Book becoming too voluminous and expensive, thus defeating the intention of dedicating what profit might accrue from the Publication to the use of the twelve Poor Pensioners of the Dean's Hospital attached to the Wardenship.

The Goodman Pedigree, which is also to be found in the Appendix, will be received as an useful Document serving to illustrate the claim of various Families to a valuable piece of Church Preferment. For this the public are entirely indebted to the very friendly and indefatigable labour in behalf of the Writer of Miss A. Llwyd, of Caerwys, which is equalled only by that of Nicholas Carlisle, Esq. Secretary to the Society of Antiquaries, who supplied copious extracts from such Publications, as were not readily accessible to one living out of the reach of a well furnished Library.

R. N.

Cloisters, Ruthin,
*FEB.* 10*th*, 1825.




Here under lyeth Edward Goodman Burgesse and Mercer of Ruthin who in the. 84. of his age departed this lyfe the 22. of Maye. 1560. and with him is enterred Tilelye his wife Wch remaynynge Widowe. 24 yeares after his departure, deceassed the 4 of Januarie 1583, in the 90 yeare of hir age.

FROM A BRASS IN RUTHIN CHURCH, DENBIGHSHIRE.

# Memoir, &c.

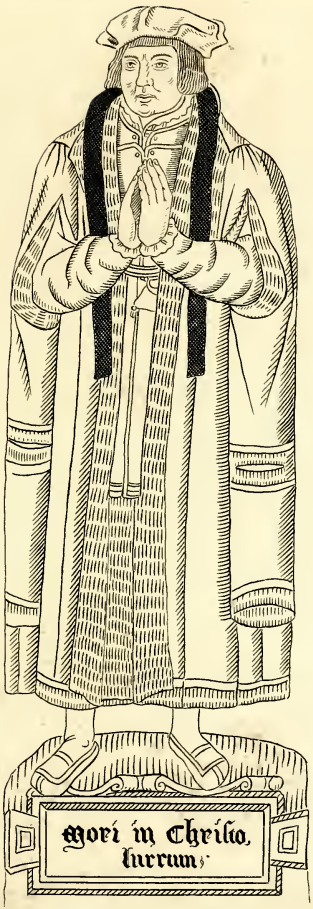
GABRIEL GOODMAN, D.D., Dean of Westminster for nearly the whole Reign of Queen Elizabeth, second Son of Edward Goodman, Mercer, and Burgess of Ruthin, was born in Ruthin in the year 1528. His Mother was Sisely, Daughter of Edward Thelwall, of Plâs-y-Ward, near the same place, with a lineal descendant of whom the celebrated Lord Herbert, of Cherbury, passed a short time in his youth, in order to perfect himself in the Welsh Tongue, and of whose learned attainments and excellence of temper he makes such honourable mention. The subject of this Memoir was one of a Family of three Sons and five Daughters, whose names appear on the Monumental Brass Tablet in Ruthin Church, a copy of which is annexed. From the name, the Family might be supposed to be of English origin, and indeed it is enumerated by Mr. Pennant, with the Thelwalls, the Jervises, the Moyles, the Towerbridges, the Alsbels, the Wards, and Rossendales, whose Ancestors originally settled in the Vale of Clwyd, as Retainers of the Lords Grey, of Ruthin. This supposition it was natural to make as to the origin of this Family, but on reference to an authentic pedigree of the Goodmans in the possession of Mr. Goodman Roberts, of Ruthin, drawn in the year 1584, it appears to be of pure Welsh descent. The Father of Edward Goodman was Thomas ap Edward ap Jencin Goch, of Llandyrnog. The Surname of Goodman appears not in the Pedigree referred to previous to this Edward Goodman, by whom certainly it was first assumed, and consequently in Welsh Pedigree Books the word Hên, or the old or original Goodman is annexed to his name. He became also the first Armiger of his race, as appears by the Grant of a Coat of Arms which is given in the Appendix, (B), as well as by the Document in

Mr. Goodman Roberts's possession. This latter is entitled "The Genealogy and Atchievement of the Worshipful Gawen Goodman, of Ruthin, Gent. (his eldest Son) first drawn and sette by one Mr. Simon Vaughan, Bard, and now newly drawn by me, Richard Tomlyns, of Denbigh, Anno Domini 1584." The Bards of Wales, as is well known, were not only the Historians and Poets, but also the Heralds and Genealogists of their Country. The above named Simon Vaughan wrote a Cywydd, a species of Welsh Poetry, being an eulogy on Doctor Gabriel Goodman, which is added in the Appendix, (C), as extracted from a folio volume entitled Barddoniaeth Beirdd Cymru, (the Poems of the Bards of Wales), in the Library of the Cymrodorion Society in London, and which was procured by the kind and polite attention of the learned Doctor William Owen Pugh, to whom Welsh Literature is so much indebted.

Family or Surnames, though they had been gradually obtaining in England since the Conquest, were not adopted in the Principality previous to the period before us, in confirmation of which notion we may quote an incident recorded by Mr. Pennant, relating to the antient Family of Mostyn. "Rowland Lee, Bishop of Litchfield and President of the Marches of Wales in the Reign of Henry VIII., sat at one of the Courts on a Welsh Cause, and wearied with the quantity of *Aps* in the Jury, directed that the Vowel should assume their last name or that of their residence, and that Thomas ap Richard ap Howel ap Ievan Vychan should for the future be reduced to the poor dissyllable, Mostyn. An injunction from such high authority, must have been very generally observed, and induced all persons of condition to assume a single name, which would continue with their descendants.

Affixed to one of the Columns in Ruthin Church is a Brass Plate of the Dean's Father, which is also hereto annexed, under which are inscribed the following Lines, which further prove him to have been the first of his race who assumed the name of Goodman:—

Hic jacet Edvardus Goodmannus nomine dictus
Gratia virtutis cui bona multa dedit,
Pars hominis tegitur mortalis, et altera cœlum
Scandit, perque orbem nomen ubique volat.
Obiit 20 May, 1560.




Hic iacet Edwardus, Goodmānus nomine dictus,
Gratia virtutis, cui bona multa dedit,
Pars hominis te gitur mortalis, et altera cœlum,
Scandit, per quæ orbem, Nomen ubiq; volat,
Obiit xx- Man; Ao; 1560

Drawn by F Harlime Engraved by F Stone

FROM A BRASS IN RUTHIN CHURCH, DENBIGHSHIRE.

Now this effort of the recording Muse is meant to convey more than at first strikes the ear. It means to record, that the Edward who lies buried beneath, was from his charitable deeds called the Goodman of the place, like the Good man of Ross in after times. There is an evident play between the words "bona multa" and Goodmannus. His virtue and honesty procured him the good things which he liberally bestowed on others. Therefore his name became celebrated, i. e. he was called the Good-man. The expression "good-man of the house" always carries with it the idea of liberality as well as the possession of wealth.* Hence the beginning of a name, which though it exists not at present in the Principality as that of a distinct Family of note, is yet well known as connected with some of the greatest respectability in it, for instance, the Lord Newborough, Sir Robert Williames Vaughan, Mr. Parry, late of Llanrhaidr, Mr. Wynne, of Coed Coch, the Thelwalls, Mr. Bankes, of Soughton, Mr. Salusbury, of Galltfaenan, and others. This Edward Goodman may be supposed to have amassed considerable wealth, for those days being perhaps the only respectable Tradesman of the Town, for the description of Mercer was not confined at that time to one branch of Trade, as at present, but meant a Merchant in general. His vicinity to the Castle, which then existed in its original grandeur, was probably a mean not only of encreasing his reputation as a Merchant among its numerous Retainers, but of adding to his wealth and consequence. We might be inclined indeed to derive the name of this Family from the circumstance recorded by Leland in his Itinerary of a House or Celle of Bonhommes, a species of Monks of the mendicant order, (who were first introduced into England in 1283), having once existed at Ruthin, which was "in time translated into the Parish Church," and conjecture that a Member of this fraternity might have originally given the name of his order to his Family. Though this idea, consistent with what has been observed, must now be relinquished, yet we may indulge the suspicion that a coincidence of names may have had some influence in suggesting to the Dean the foundation of his Establishment at Ruthin. In redeeming the Tithes of the Parish and those of Llanrhydd from the Lay hands into which they had passed on the dissolution of the former Church here, and settling them as at present, he may have been pleased with the thought that the Bonhommes

* The Word Lady, we are told is derived from the Saxon Words Leff-day, i. e. the Loaf or Bread-giver.

or Goodman Pensioners would again form a part of the Church Establishment at his native place.

The Family or Surname of Goodman is to be found in various parts of the Kingdom, and may have originated in the same happy cause. That a Family of the same name was resident in Chester some years previous to the assumption of it by the Family of Ruthin, we learn from the account of Christopher Goodman, a leader among the Puritans, and as eminent in their annals as the subject of this Memoir was in the Established Church. Christopher Goodman was one of the Translators of the Geneva Bible, and a particular friend and associate of the Scotch Reformer, John Knox, whom he joined in writing the Book against the Lawfulness of the Government of Women, which brought him on his return home before the High Commission Court. An account of this man is given at large in Brooks's History of the Puritans. He died in 1602, at a very advanced age, and was buried in the Cathedral Church of his native City, Chester, having been visited on his death bed by the learned Mr. Usher, afterwards the Archbishop of Armagh, who Brooks tells us used often to repeat the wise and grave speeches he had heard from him on that occasion. With the Family of this man and that of Dean Goodman, there was not the slightest connexion, though situated so near each other. The name was beyond doubt first assumed at Ruthin, by Edward Goodman before mentioned, as appears by the Pedigree referred to and the other particulars advanced. And of this we have a still further confirmation if it were necessary, in a pious habit of our Dean, who ever accompanied the signature of his name with the sentence, "Gratiâ Dei sum quod sum," using the words of the Apostle Paul, By the Grace of God I am what I am, which Motto is also inscribed on his Picture, referring to the recently assumed name of his Family, which his modesty some what scrupled to use. The Latin words "Sit nomen omen" are to be seen on an old Picture of one of the first Goodmans, in a Mansion House near Ruthin, which again corroborates this notion. The Dean, however, well deserved the inheritance as his public spirit, munificence to his native place, and other particulars we shall have to record amply demonstrate. Like his worthy Father, he continued the dispenser of the goods which his virtues procured him. The learned Camden whom Dean Goodman so liberally patronized and who

acknowledges his obligation, may be supposed to have his friend's Family in mind in that Chapter of his "Remains concerning Britain" which treats of Surnames, where he observes that Goodman was derived in respect to the qualities of him who was so called. To put an end to this somewhat too prolix discussion of a name so venerated by the Inhabitants of Ruthin, it may be observed that the Poet Virgil calls his kind Host, Evander or the Good man, and like his Hero at the conclusion of his voyage, the Writer must declare at the commencement of his, "Evandrum petimus." He seeks to discover whatever remains recorded of his Evander, and though the voyage promises but little to the generality, it might prove under the pen of a better recorder, not uninteresting to the Inhabitants of his native town, and in particular to those among them who have derived the advantage of a learned Education within the Walls of his Foundation.

Nothing can be discovered relating to the earliest years of the subject of our Memoir. That he was initiated in Grammar learning previous to his admission at St. John's College, Cambridge, there can be no doubt. We must infer this, not only from the respectability of his Parents, but also from the general practice of even the poorer Inhabitants of the Principality at this period which it is so much to their honour to repeat. Our learned Countryman, Humphrey Llwyd, of Denbigh, in his Commentary on Wales, written to his friend Ortelius, a Physician at Antwerp, but a short time after this period, has these words, Hâc tamen in re eos (scil. Anglos) vincentes, quòd nullus sit adeò pauper quin liberos suos aliquo tempore scholœ ad literas discendas tradit, et qui studio proficiunt in Academias mittentes. Juri civili pro meliore parte operam dare compellunt. Unde evenit, quod major pars eorum qui in hoc regno jus civile aut pontificum profitentur, Cambri natione sunt.

"In this particular, surpassing the English, inasmuch as no one is so poor but that for some time he puts his Children to school, sending those who make a proficiency to the Universities. They force them, for the most part, to apply to the Civil Law. From whence it has come to pass, that the majority of those who profess the Civil and Canon Law in this Kingdom, are Welshmen."

As few public seminaries existed at that time even in England, and none that we know of in Wales, it is probable that our present subject was instructed at home,

or in a private school in his native town, perhaps by the Minister of the Parish, or one of the ejected Clergy of the lately dissolved College. Previous to the Reformation, the youth of this Kingdom were educated in their earliest years either in the schools held in the Monasteries, where they officiated as Choristers, or in the families of the Bishops and great Ecclesiastics, where those of some rank and degree served as Pages. Young women also, were taught in the Nunneries. Young Goodman's education commenced about the time these Establishments were dissolved, but it is not likely the opportunities of grammatical instruction fell with them, when we consider the great number of the ejected religious orders who must have depended for subsistance on their ability to instruct youth. We are informed by himself that he was a Member of St. John's College, Cambridge. Probably he entered about the year 1542, when he was fourteen years old, the age at which the youth of that period usually commenced their Academical career. The date of his admission is not to be found in the records of the Society, as the Register of that particular was very imperfectly kept in those very early days from its foundation. It is clear, however, he never was Fellow of his College, or his name would appear. All there to be found is, that he gave the College an Estate at Bransdale, in Yorkshire, of Eight Pounds per annum, subject to a Lease of a thousand years, for the foundation of two scholarships. From the University he became an inmate of the Family of Sir William Cecil, afterwards Lord Burleigh, who continued his friend and patron through life, and procured him the Preferment he afterwards enjoyed. At what precise time he left Cambridge does not appear, but as he had no emolument there, it was probably early, and soon after he had attained his M. A. degree, which would bring him to his twenty-first year. In taking this step, he followed the general bent of his Countrymen of that day, who, we learn from Humphrey Llwyd in the Publication before referred to, were particularly partial to entering into the service of the English nobility. His words are, "Henricus septimus qui cum esset ab avo Oeno Theodoro Cambro in Monâ Insulâ prognatus, omnes Cambros multis quibus alii Reges eos premebant servilibus legibus liberavit, et ejus filius potentissimus Henricus octavus immunes ab omni servitute et Anglis omnibus in rebus consimiles fecit. Quibus rebus effectum est, ut mores antiquos exuti qui parcissime vivere solebant, nunc ditiores facti, Anglos victû et vestitû imitantur, quamvis laboris impatientes et nimium de nobilitate generis

gloriantes, Regis et Nobilium famulitio potius quam manuariis artibus seipsos dederunt. Unde fit ut paucos per totam Angliam invenies nobiles quorum famulitii (quâ in re Angli omnes gentes superant) magna pars non sit de Cambriâ oriunda. Nam homines lacticiniis maximè educati, agilibus et benè compactis corporibus, ad omnia munia agenda aptissimi sunt. Prœtereâ animis cum sint elatioribus ac in summâ paupertate nobilitatem generis agnoscentes, cultui corporum (ut Hispani) magis quam divitiis dediti, aulicosque mores citissimè discentes, ab ipsâ nobilitate Anglicâ suis Anglis prœferuntur."

"Henry VII. being descended from Owen Tudor, a Welshman of the Isle of Anglesea, relieved all Welshmen from many of the slavish laws with which other Kings had oppressed them, and his most potent Son, Henry VIII. freed them from every species of slavery, and placed them on a footing with the English in every particular. By which it is brought about, that having thrown off their antient manners, they who used to live most frugally, having become more wealthy, now imitate the English in their mode of living and dress, though they continue impatient of labour, and being too boastful of the nobility of their race, have addicted themselves rather to the service of Noblemen than the manual arts. Hence it is that you will find few of the English nobility, a great part of whose Establishments (in which respect the English surpass all people) is not of Welsh origin. For men nurtured for the most part on milk diet, of active and compact frames, are excellently adapted to all employments. Add to this, since they are of more lofty spirits, and in the midst of the greatest poverty, mindful of the nobility of their descent, like the Spaniards, preferring the adorning their persons to riches and high living, and most apt in attaining courtly manners, they are preferred by the English nobility themselves to their own countrymen."

In confirmation of the truth of these remarks, Shakspeare has introduced in the Play of Henry VIII., Griffith, peculiarly a Welsh name, as the faithful and accomplished attendant on the oppressed Queen Catherine. If the name of this honest adherent were the mere invention of the Poet, it would equally shew the justice of H. Llwyd's assertion, but the Writer owes to Miss Angharad Llwyd, of Caerwys, who, in her zeal for illustrating the antiquities of her country, is a true daughter of her late eminent father, the information that Gryffyth was a real person and a native of her own Parish

of Caerwys. A zealous Welshman is at liberty to conjecture that Cecil was partly induced to select our young Welshmen, because he was acquainted with, and of course proud of, his own Welsh descent, his family name being only a corruption of that of Seisyllt, a Welsh Chief from whom the Cecils are descended. But it is more to the credit of Goodman to believe that he was adopted by his Patron for his own individual merit. On application to his own College, St. John's, this great man would naturally select a young scholar of most merit to be admitted into his family, and such we must fairly suppose the object of his choice to have been. It is thus that the most eminent Dignitaries of the Church have at all times attained their elevation. The envious and illiberal may attribute their preferment to nothing but the interest of the great, independent of personal merit, but a liberal view of the subject might convince them that industry, early proficiency in literature, and good morals, originally procured them the honourable connection which led to subsequent advancement; so much does it depend, in most instances, on diligence and good conduct in early life.

From this connection with Sir William Cecil, it may be deemed certain he was from the first attached to the principles of the Reformation. He may have been admitted into holy orders in the latter part of the reign of Edward VI., though nothing appears of him as a Clergyman until the beginning of that of Elizabeth. During the Marian persecution, he would remain officiating as Secretary or Chaplain, or, as is supposed by Widmore, Tutor to his son, unmolested in the family of his Patron, who, though dismissed from his employments, was still respected and often consulted by the Queen and her Ministers. If he served in the last mentioned capacity, he is the person alluded to by Lord Burleigh, in his letter of advice to his son, under the honourable epithet of his "zealous and excellent Tutor."—[Vide Seward's Anecdotes.] Here he must have benefitted by the society of the most learned men of the Age, Cheke, Ascham, Smith, his Patron himself ranking high in that class. This was a singular advantage which must have greatly assisted in maturing the stores of learning he had previously acquired, and rendering him the useful scholar he was afterwards reputed.

On the accession of Elizabeth he rapidly attained the height of his Preferment, by the friendship of his Patron. Soon after that event, he appears as Prebendary of

Chiswick in St. Paul's Cathedral, in Bishop Grindal's visitation mentioned in Strype's life of that Prelate, which he retained to his death. In 1560 he is named as tenth Prebendary of St. Peter's, Westminster, in the Letters Patent for converting that Monastery into a Collegiate Church. On the 23rd of September, 1561, he became Dean of his Church, on the death of Dr. Bill. His Monument in St. Benedict's Chapel calls him the *fifth* Dean of Westminster, which will appear in the following short account of Westminster Abbey.

We are informed by Dugdale that its site had been consecrated to God, and particularly appointed as the Burial Place of our Kings, from the first introduction of Christianity among the Britons. It was then called Thorney Island, being surrounded by the river Thames. As to Christian holiness, it was desecrated in the Dioclesian Persecution by the erection of a Temple of Apollo. After St. Austin had converted the Pagan Saxons, Sebert, King of the East Saxons, in the former part of the seventh Century, demolished this Pagan Temple, and built there a Monastery in honour of St. Peter, the Prince of the Apostles. This Fabric was taken down, and a more stately one erected by Edward the Confessor, in the middle of the eleventh Century. Pope Nicholas, by his Bull, appointed it the place of Crowning the King, the Repository of the Regalia, and an Habitation for Monks under the rule of St. Benedict. King Henry III. again demolished this Building and erected the present one, which has been much enlarged by successive Abbots. Henry VIII. in the year 1539, took possession of this as well as other Abbies, when it was valued at £.3277, great wealth for that time. The Abbot was Mitred, and sat as a Peer of Parliament. On this event the Church was ordered to be governed by a Dean and Prebendaries; William Benson, the last Abbot, conforming to be the first Dean. Soon after, Henry altered his mind, and converted it into a Bishop's See, appointing Thirlby the Bishop and Cox the second Dean, with twelve Prebendaries. The County of Middlesex, except the Parish of Fulham, was severed from the See of London and made the Diocese. Cox's successor was Weston, the third Dean. Edward VI. dissolved the Bishoprick, and translated Thirlby to Norwich, but continued the Dean and Prebendaries. Queen Mary, as might be expected, restored the Popish Monastery, appointing Thomas Feckenham, Abbot, with fourteen Benedictine Monks. Her

successor, Elizabeth, almost immediately dispossessed the Monks, and formed the present College, of a Dean, twelve Prebendaries, petty Canons, two Schoolmasters, forty Scholars, besides Almsmen, and Officers of various descriptions, appointing Dr. Bill the fourth Dean. This dignity next descended, as above stated, to Doctor Gabriel Goodman, who was a person, says Camden in his account of these Revolutions, (Britan. Middlesex), "of singular worth and integrity, and a particular Patron both of me and my studies," and who it thus appears was the fifth Dean. Annexed to this Church is the Office of High Steward of Westminster, which is usually held by a Nobleman of high consideration, and is in the patronage of the Dean and Chapter.

From the period of his advancement to this dignity, Doctor Goodman appears as a principal person in the Ecclesiastical acts of this reign, for the furtherance and establishment of the Reformation of our National Church. The name of Doctor Gabriel Goodman is among the original subscriptions to the present thirty-nine Articles of the Church of England, drawn up in convocation the 5th of February, 1562.

In 1563 he received into his house Thomas Feckenham, the late ejected Abbot of Westminster, of Queen Mary's appointment. Perhaps this measure was not altogether voluntary, for it is to the honour of our Reformation, that many of the greater Ecclesiastics had the support of their ejected Popish Predecessors imposed upon them. It would certainly have evinced a most unchristian temper in the Government had these men, notwithstanding the atrocities of the former reign, been suffered to endure the pressure of want. They had resigned their high stations from the most conscientious feelings, for conformity in most cases would have secured them in their emoluments. Yet it should be noticed, in proof of the humane and tender feelings of our Dean, that he seems to have petitioned for the care of Feckenham in particular.

In the following year Queen Elizabeth's celebrated visit to Cambridge took place. Sir William Cecil being then Chancellor of that University, was of course busily employed in the necessary preparations for the Royal visitor. An account of this event was drawn up by Doctor Nicholas Robinson, afterwards Bishop of Bangor, in which Doctor Goodman's name does not appear. But that he was present and took

an active part in that festivity appears from the following letter in Peck's Desiderata curiosa: "Sir William Cecil, Chancellor of the University of Cambridge, to Edward Hawforde, S.T.P. Master of Christ's College, and his Vice-Chancellor of that University, shewing his uneasiness lest the Queen at her coming should not be entertained to her satisfaction. Dated 1st August, 1564.

Mr. Vice-Chancellor,

I am in great anxieties for the well doing of things there, and I find myself much troubled with other business here, and with an unhappy griffe in my foote. This Bearer, (Gabriel Goodman), Mr. Dean of Westminster, cometh of mere good will to furder your common causes. I praye you let me know how your matters do procede.

I mean to be at Sir Raff Sadler's on Thursday next at night. And on Friday night either at Cambridge or near to Hasilingfield, if I may find any Lodging.

1st August, 1564.

Your assured

W. CECYLL.

To my very lovinge friend Mr. Doctor Hawforde, Vice-Chancellor of Cambridge,

We find in Strype's life of Parker, such was the Dean's intimacy with Cecil, that he was perpetually sent by him on confidential messages of importance, and it is there added, "And indeed in their ordinary talk, they called the Treasurer the Dean of Westminster, because they observed that Dean so much with him, and acted, as they thought, so much by his instructions." Yet the deference he paid to his Patron, does not appear to have interfered with the independent performance of his duty. Of this we have a proof in the Publication just referred to, in the instance of one Stowel, who was brought before the Arch-bishop, our Dean, and others who sat in the High Commission Court, on a charge of Bigamy. Though, clearly guilty, he was protected by the reigning favourite, Lord Leicester, and the Lord Treasurer, yet unmoved by the frowns of the former, or his obligations to the latter, he firmly joined the Arch-bishop in prosecuting the offender, in obedience to the superior obligation to duty and conscience. His influence with his Patron seems always to

have been exerted for the most pure and benevolent purposes. It was by this influence, probably, that Lord Burleigh, in the year 1594, was induced to settle a perpetual annuity of Twenty Marks on the Scholars elected from Westminster to the Universities. Another instance, in confirmation of the justice of this Eulogium, occurs in the generous interest he exerted with his potent friend, in defence of the Revenues of the Savoy Hospital, in the Strand. Strype gives us a particular account of this transaction so much to the honour of the subject of this Memoir, in his Annals, page 509, extracted from the Burleigh Papers, which are now deposited in the British Museum. "I have a note to insert before I take my leave of this year, 1565, concerning one of the Chief Divines of these times, Doctor Gabriel Goodman, Dean of Westminster, shewing his conscientious care in a matter wherein by his place he was concerned. An Exchange was now in hand of some lands belonging to the Hospital of the Savoy, London, with other lands, belonging to Mr. Fanshaw, Remembrancer of the Treasury. The Dean, who was visitor there, fearing some good bargain for that Gentleman but some ill one to the Hospital, (as in the Exchanges, common in those times, it usually happened), wrote an earnest letter to the Secretary, Cecil, that no wrong might be done to so charitable a Foundation, which ran to this tenor, that "Albeit as some supposed, he was not visitor of Savoy, yet, in conscience he thought himself as much bound to that poor Hospital, as if he were considering, the good meaning of the most noble Founder. Wherefore he desired him, for God's sake, that in the bargain of Exchange that was towards between the Master of Savoy and his Brethren, and Mr. Fanshaw, nothing might pass to the prejudice of the poor Hospital. That he had sent his letter of certificate touching the value of the lands, by information according to message due to him from him, (the Secretary), by the Master of Savoy, and had included the particulars of lands in his said letter, to be considered of by him according to his wisdom. And so prayed God to continue and encrease his grace and blessing on him and his, to serve him always. From Westminster, the 23rd of February, 1565.

This certainly was truly conscientious conduct, and a proper use of the intimacy and the degree of influence he enjoyed with his powerful friend. It was a bold measure too, and one that would not have been hazarded, had the Dean been a mere humble instrument and tool of Cecil's, as the current remark, before quoted, insinuates.

This Fanshaw, from his connexion with the Treasury, we may suspect, was not discountenanced by the Lord Treasurer in his selfish views, to the injury of this charitable foundation. The Dean's laudable conduct on this occasion, suggested the propriety a few years after, in 1569, of appointing him one of the visitors of the Savoy Hospital, when Thurland, the Master, was deprived for fraudulently administering its revenues.* And so acceptable were his repeated services to this charitable Foundation, that "a letter from certain Chaplains of the Savoy, that Mr. Dean of Westminster might be appointed their Master in the room of Thurland, deprived," was addressed to Burleigh, and appears in the collection of State Papers, by Sir W. Cecil, Lord Burleigh, edited by Murdin.

It must be observed, that though the scramble for the property of the Church, which commenced in the reign of Henry VIII., had now subsided, yet a lower degree of depredation of the same sort was most active at this period, and which is so much the more to be reprobated, as the Clergy themselves were accessories. To this conduct, Strype alludes in the quotation we have made from his Annals, in which he observes, Dean Goodman feared some evil bargain for the Hospital, "as in those Exchanges, common in those days, usually happened." This was so commonly the case, that an Act of Parliament passed in the beginning of the following reign, to restrain the alienation of Church Lands, and another at the period before us, to prevent the Clergy from granting Leases of their Endowments for more than twenty-one years or three lives. How opposed our good Dean was to this conduct, with which so many of his brethren of the Clergy were chargeable, appears from the foregoing particulars. He was a restorer rather than a devastator, which is proved by his

* This Hospital, which is so well known as the scene of the Savoy conference between the Episcopalians and Puritans, on the restoration of Charles II., takes its name from having once been a Palace of the Earl of Savoy, Uncle to Eleanor, Queen of Henry III. It was converted into a Hospital by Henry VII., and completed by his Son and successor. It was dissolved by Edward VI., but restored by Queen Mary, with so much zeal, that her Maids of Honour are said to have furnished it at their own expense.

It was again dissolved during this reign, though the Mastership must have continued, perhaps as a Sinecure in the gift of the Crown, as we learn by King James's appointment of that fickle character Antonio de Dominis, Arch-bishop of Spalatro, to the place on his conversion from Popery, into which, however, he afterwards relapsed, and departed the Kingdom.

generosity in purchasing the Tithes of his native Parish, and causing them to revert to their proper use, as we shall have to record hereafter. It would have been happy if, in more instances, the recent grants of the patrimony of the Church could have been redeemed, as was here done by Dean Goodman. To which we may fairly add, that the Church Establishment at Ruthin, of his planning, insignificant as it is in point of revenue, would have been a fair model for general adoption, and what a Church Establishment should ever be, providing equally for the Ministry of the Word, the relief of the aged, and the instruction of youth.

In the year 1566, Dean Goodman distinguished himself by pleading in person before the House of Commons against a Bill in progress for taking away the privilege of Sanctuaries in cases of debt. His own Church of Westminster was interested in the event, for like many others in the Kingdom, it possessed that privilege, a vestige of which still remains, in the name of part of the Abbey precincts called the Broad Sanctuary. He was supported by a famous Civilian of the name of Ford, and Plowden, so celebrated for his knowledge of the common law; and such was the effect of the Dean's oratory, that the Bill was thrown out on the third reading.—[Strype's Annals.] The measure was carried in the succeeding reign, when it seems to have been highly necessary to abate the nuisances they had grown to, and of which we have a highly drawn picture in the entertaining Novel by an unknown author,—the Fortunes of Nigel, chapter, Alsatia. The privilege of Sanctuary originated in the Levitical Law of Cities of Refuge, adopted in the Christian Code.* It attached, for the most part to the precincts of Cathedral and Collegiate Churches, but was carried to a greater extent than was justified by the Divine Law, as appears by the Statutes in the reign of Henry VIII., for abridging it. The Law itself, as it relates to debt, and under due restriction, was highly proper, at a time when our numerous humane

* "Like many other parts of the Romish System, this right had prevailed in the heathen world, though it was not ascribed to every Temple; it originated in a humane and pious purpose, not only screening offenders from Laws, the severity of which amounted to injustice, but, in cases of private wrong, affording time for passion to abate, and for the desire of vengeance to be appeased. The Cities of Refuge were not more needed, under the Mosaic dispensation, than such Asylums in ages when the administration of justice was either detestably inhuman, or so lax, that it allowed free scope to individual resentment."—[*Southey's Book of the Church.*]

Statutes in relief of insolvent debtors, were not in existence. In Strype's account of this transaction, it is said, "the Dean alledged in his oration, divers grants of King Lucius, and divers other Christian Kings. Mr. Plowden alledged the grant for a Sanctuary here by King Edward, five hundred years ago, viz. Anno 1066, with divers other Laws and Chronicles. Mr. Ford, also, alledged divers histories and grants, and, in fine, the Bill was dashed, there being with the Bill, sixty; against it, seventy-five."

After all that might have been urged from histories and grants, and also on the ground of charity, for retaining these privileges to the debtor, there certainly must have been strong temporal motives, as Widmore observes in his history of this Church, for its continuance here, which the Dean might very justly have pleaded. This privilege of Sanctuary caused the Houses within the District, belonging to the Dean and Chapter, to let well. They had, therefore, been rated high in the estimate for the Establishment of King Henry VIII.; and the College must have felt very sensibly the lowering of its rents, occasioned by such suppression.

In the following year, 1567, the Dean sat in the High Commission, and as he so frequently took part in its proceedings during the remainder of his life, it is proper to give a brief account of the object of this celebrated Court. It was created, or rather revived, by the very first Act of Parliament of this reign, and was meant to supercede the usurped authority which had been claimed, and, in a great measure, exercised over the Church of England, as in other Christian States, by the Pope. The substance of its eighteenth section is, that the Queen and her successors shall have authority, as often as shall be convenient, to nominate any person or persons being natural born subjects, to exercise all manner of jurisdiction in Ecclesiastical affairs, within England and Ireland, and the Dominions of the Crown; and to visit and redress all heresies, schisms, and enormities, whatsoever, in order to promote the peace and unity of the Realm. This Commission thus established in support of the just supremacy of the Crown, and in opposition to the false pretensions of the See of Rome, unhappily found its chief employment in suppressing the then unforeseen opposition to the National Reformation, by the Puritan Disciples of the Geneva School of Reform. These opposers had, for the most part, been Refugees in that

Republic, during the Marian Persecution, and had returned home when that tyranny had overpassed, exclusively attached to the Presbyterian form of Church Government adopted there, and which was more in unison with the genius of a Republic than the Monarchy of England. It seems to have been their principle, that every form which had existed in the Roman Church, was, for that reason only, anti-christian. Hence they would not willingly conform to the rule of Bishops, and thought the Surplice and square Cap, abominations. They did not reflect that the former was not like the Mass, Purgatory, Penance, &c., the creation of Popery, but had been held as all things essential to a Christian Church had been, from the very days of the Apostles, and as to the latter, as they themselves admitted the propriety of a distinguishing Dress for the Ministry, as for other professions, by adopting the Garb of Presbytery, it would be difficult to shew how the Cloak of Geneva more benefitted the Gospel than the Vestments retained by the Episcopal Church of England. In short, instead of a Reformation, they desired destruction of all previous forms, though not essentials. They would have uprooted the tree, instead of pruning off the cankered branches. Nor was their opposition to forms and ceremonies the only dangerous particular in their conduct. It became faction against the peace of the State, rather than religious scruple, and fraught with the same danger as the dispensing power of the Pope, when they proceeded to dissuade their adherents from the oath of allegiance to one whom they had pronounced an heretical Sovereign.* The severities exercised against them during this reign, proceeded, in fact, from apprehension of danger to the State, from their proceedings taken in a political, rather than a religious, point of view. No wonder that this Party, when it gained the ascendency in the reign of Charles I., abolished, by an Act of the Legislature, this High Commission Court, in which the proceedings against them had been carried on. Our great legal Commentator observes, that this Court, in the succeeding reigns, exceeded its Commission, so dangerous is it to vest extensive power in the hands of a few. We should be thankful to Providence that a wise and Christian Toleration, has, we hope, put an end to these contests, nor would we wish to see a revival of such powers; but at the same time,

* Vide Secretary Walsingham's Letter concerning the Queen's proceeding with Papists and Puritans.—[*Burnet's History of Reformation, vol. 2. page* 418.]

in forming an estimate of the principles of this party, less could not be said than the foregoing. It is to the honour of the Church of England, and proves a truly Catholic spirit, that she retains, as far as she can with innocence, forms and customs which had generally obtained, and can be traced to the earliest and purest ages of the Gospel, before the Church had apostatized into the gross errors of Popery. It is admitted, even by an Author of this party, (Brooke's Lives of the Puritans), that "the Puritans of those times were not without their failings, being men of like passions with their adversaries, and while they opposed the Episcopal impositions, if they had accomplished their wishes, would have *imposed* their own discipline. Their notions of civil and religious liberty were confused, and their principles and behaviour sometimes rigid, yet they were men eminent for piety, devotion, and zeal, in the cause of Christ."

The Writer referred to, gives us a scene before the High Commission Court, which, as our Dean is one of the Dramatis Personæ, shall be introduced into this Memoir. On one side, are Hawkins, Smith, Nixon, Rowland, and others, brought up from a short confinement in the Compter, and Bishop Grindal, Dean Goodman, Arch-deacon Watts, and the Lord Mayor, on the other. White was examined again before the Lord Chief Justice, when the following short conversation, which shews the dignity of the Bench in those curious times, took place.

"Chief Justice.—Who's this? White.—White if it please your honour. Chief Justice.—White! as black as the Devil! White.—Nay, my Lord, one of God's Children."

Scene.—High Commission Court.

"The Bishop charges the Prisoners with absenting themselves from their Parish Churches, and setting up Conventicles. He tells them, that by these proceedings they condemn the Church of England, which is well reformed according to God's Word, and those Martyrs who shed their blood for it. To which charge, Mr. Hawkins replied in the name of the rest, but is interrupted.

Hawkins.—We condemn them not; we only stand to the truth of God's Word.

Bishop Grindal.—Have you not the Gospel freely preached, and good order

preserved, though we differ from other Churches in different ceremonies, which the Prince has the power to command, for the sake of order? What say you, Smith, for you are the antientest?

Smith.—Indeed, my Lord, we thank God for Reformation, and that is the thing we desire, according to God's Word.

White.—I beseech you let me answer.

Bishop Grindal.—Nay, White, hold your peace. You shall be heard anon.

Nixon.—I beseech you let me answer a word or two.

Bishop Grindal.—Nixon, you are a busy fellow. I know your words. You are full of talk. I know from whence you came.

Hawkins.—I would be glad to answer.

Bishop Grindal.—Smith, *you* may answer.

Smith.—So long, indeed, as we might have the Word preached, and the Sacraments administered, without the use of *idolatrous geer*, we never assembled in private houses. But when all our Preachers, who would not subscribe to your apparel and your laws, were disturbed, so that we could not hear any of them in the Church for the space of seven or eight weeks, except Father Coverdale, who, at length, durst not make known to us where he preached, and then we were troubled in your Courts from day to day for not coming to your Parish Churches, we considered among ourselves what we should do. We remembered we had a Congregation of us in the City, in the days of Queen Mary, and a Congregation at Geneva, which used a Book and Order of preaching, and administering the Sacraments, and discipline, approved by the godly and learned Mr. Calvin, which Book and Order we hold.

Bishop Grindal.—This is no answer.

Smith.—Would you have me go back from better to worse? I would as soon go to Mass as to some of your Parish Churches.

Dean Goodman.—He counteth the Service and Reformation in the days of King Edward as evil as the Mass.

White.—If it were tried, there would be found a great many Papists in this City.

Bishop Grindal.—Can you accuse any of them of false doctrine?

Nixon.—Yes, I can accuse one of false doctrine who is now in this House. Let him come forth, and answer for the Doctrine he preached from John, 10.

Dean Goodman.—You would take away the authority of the Prince and the liberty of the Christian.

Bishop Grindal.—Yes; and you suffer justly.

Hawkins.—It does not belong to the Prince and the liberty of Christian, to use and defend that which appertaineth to Papistry and Idolatry.

Dean Goodman.—When do you hear us maintain such things in our preaching?

Hawkins.—Though you do not defend it by your preaching, you do it by your deeds and your laws.

Dean Goodman.—You speak irreverently of the Prince before the Magistrates. You were not required to speak, therefore you might hold your tongue.

Hawkins.—You will suffer us to make our defence, seeing you persecute us.

Bishop Grindal.—Who is so preferred?

Nixon.—Your Laws, your Copes, and your Surplices, because you will suffer none to preach except he wear them and subscribe.

Dean Goodman.—You are not obedient to the authority of the Prince.

White.—Yes, we are. We suffer whatsoever authority is pleased to lay upon us.

Bishop Grindal.—Thieves, likewise, suffer when the law is laid upon them.

White.—What a comparison is this? They suffer for evil doing, and you punish us for serving God according to his Word.

Bishop Grindal.—That which God neither forbiddeth nor commandeth, and consisteth in things *indifferent*, such things Princes have authority to appoint and command.

Prisoners.—Prove that! Where do you find that?

Smith.—How can you prove those things to be indifferent which are abominable?

Bishop Grindal.—You mean our Caps and Tippets, which you say came from Rome.

Watts.—You would have us use nothing that the Papists used, then should we use no Churches, seeing the Papists used them.

After much to the same purpose,

Lord Mayor.—Well, good people, I wish you would wisely consider these things, and be obedient to the Queen's good Laws, that you may live quietly and have liberty. I am sorry that you are troubled, but I am an officer under my Prince, and therefore blame me not. The Queen hath not established these Garments and other things for any holiness in them, only for civil order and comeliness, and because she would have Ministers known from other men, as Aldermen are known by their Tippets, Judges by their red Gowns, and Noblemen's servants by their liveries; therefore you will do well to take heed and obey."

We agree with the Christian Observer, (July, 1815), from whose pages we have extracted the foregoing. "We like the speech of the good honest Lord Mayor better than all the rest, and cannot help thinking "How a plain speech will set thee down." He adds, "It seems many of these conferences were not wholly without their use at the time, for unexpectedly we sometimes find, them end in the submission and subscription of the party under examination."

There is nothing in the foregoing scene, from which to tax the Dean or his Coadjutors with undue severity, in the exercise of these inquisitorial powers. Yet, it appears, he suffered from an imputation of this nature, even from his friends, and the power he administered in the High Commission Court, was not likely to soften any tincture of severity that might have belonged to him. For we find in Strype's Life of Parker, that, being proposed to that Arch-bishop as a successor to the See of London in 1570, he was rejected, as being "unacceptable to the Londoners, for, though a grave man, yet in his opinion, peradventure, too severe." His unpopularity with the inhabitants of the Metropolis, must have originated in the zeal with which he served in the High Commission Court. That this Primate, however, did not consider him, in general, unworthy of the highest rank in the Ministry, appeared a few years after, (in 1575), on a vacancy of the See of Norwich, on which occasion he named him to the Lord Treasurer, as the successor, "being one whose sure and sad governance in conformity he knew." It appears, too, from another letter of the Primate to Burleigh on the same occasion, that he had mentioned him to the Queen herself, in preference even to Doctor Whitgift, and Piers, and Fulk, as superior in

"learning, life, and governance," and not because of his connexion with him, or for any displeasure to the Lord of Leicester's Chaplains, of whom Dr. Fulk was one, but because he saw him "bent on dulling the governance of the Puritans."—[*Strype's Parker.*]

In the year 1568, Arch-bishop Parker completed a new translation of the Bible, which introduces Dean Goodman in the more attractive character of a Scholar and Divine. This edition is called the Bishop's Bible, from the number of Divines of that rank who contributed to its production. The method pursued in preparing this translation, was this: Distinct portions, fifteen in number, were allotted to so many select men, of whom eight appear to have been Bishops, all eminent for learning and abilities. They were nominated by the Queen's Commission, according to Fuller. At the conclusion of each part, this edition has the initial letters of the Translator's name, to the end of the first Epistle to the Corinthians. To this last portion are affixed the initials G. G., which Strype tells us are probably those of Gabriel Goodman. This edition continued the authorized version until the beginning of the following reign. In the year 1607, the present authorized version, as is well known, was begun, and it was finished three years after. Dean Goodman is sometimes said to be the Tranlator of the first Epistle to the Corinthians "as we now have it," but this notion must appear to be wrong, as the Dean departed this life six years before it was begun. He took part in the Bishop's Bible, and not in this more recent one. The notion may yet be true, if, on comparison, the present authorized version shall appear not to vary from the former, of which it is principally a correction. If this shall appear to be the case, it shews the very superior and accurate scholarship of Dean Goodman. In the year 1571, we find him again in conjunction with Parker, Grindal, and others in the High Commission Court, which was occupied in examining Brown and Johnson, two leaders in the nonconformity. The former was the Father of the Independents, though the modern sect are more moderate in their notions. He was protected by the Duke of Norfolk; and we find the Dean joining the Arch-bishop in a spirited remonstrance to that Nobleman, which had the desired effect, and in the end Brown renounced his errors and submitted. He, however, afterwards relapsed, for we are told he died in Northampton gaol, 1630, where he boasted that he had been

committed to thirty-two prisons for nonconformity. Johnson also submitted. He seems to have been a most restless and turbulent character, and was committed, a few years after to the Gate House, Westminster, by Lord Burleigh, Chancellor of Cambridge, for a false and malicious accusation against the Provost of King's College, of which he was Fellow. From thence he wrote a letter, which, we are informed in the Athenœ, is somewhere extant, to Master Gabriel Goodman, Dean of Westminster, charging him with several errors in his late Lectures and Sermons.

As we have dwelt so long on Dean Goodman's labours in the High Commission Court, we shall now conclude these particulars with observing, that, in 1573, he was included in it to examine transgressions within London and Middlesex, against the Act of Elizabeth, chapter 2, for the uniformity of Common Prayer.—[*Rymer.*]

In the year 1575, we find him, also, in a Commission, the existence of which is most humiliating to our feelings as Protestants, and should teach us not to be too loud in our accusations of the Papists themselves. As Dean of Westminster, he was one of the persons, amongst whom was the Lord Keeper Bacon, appointed to see the dreadful sentence carried into effect, for the burning of John Peters and Henry Turwert, "being Flemings borne, and now living in this our Realme, concerning their false opinions and sects of Anabaptists, (Appendix D.) for which perilous and dangerous opinions they were declared to be Hereticks, and therefore as corrupt members to be cut off from the rest of the flock of Christ, lest they should infect others professing the true Christian faith." The Commission will be found in Rymer, for the Dean's connexion with which no obloquy can justly arise. Such a Commission is to the disgrace only of the Government which imposed the duty. But, for the honour of humanity, it does not appear, on searching for the execution of this warrant, that the horrible sentence was ever carried into effect.*

His name appears in the High Commission for the last time in 1600; and in quitting this subject, the reader is referred to a most excellent letter of Sir Francis

* Since writing the above, a perusal of "Southey's Book of the Church," vol. 2, pages 296-7-8, has shaken this conviction. He probably alludes to this unhappy instance, and adds, that the intercession of Fox, the Martyrologist, proved unavailing in their behalf.

Walsingham, apologizing for these severities, which is given in the third Book of Burnet's History of the Reformation. It is only to be regretted, that the pretext of heresy is used, and the Popish practice of Auto da Fè adopted, when, in truth, the sufferers were punished for sedition against the State. We, however, gladly turn from such subjects, to others more congenial to the disposition of the Subject of this Memoir.

The desire of placing, in one view, the Ecclesiastical Commissions in which he was included, which shews the high consideration he was held in, has slightly confused the order of events, and we must therefore return to the year 1570. At this time, the frequent ravages of the Plague in the Metropolis, suggested to his benevolent mind the expediency of providing a safe retreat in the country for the resident Members of his College, and particularly for the Masters and Scholars, on the recurrence of so sad a visitation. To shew the necessity of such a provision, it need only be observed, that in this reign alone, to omit its periodical ravages in former times, the Plague carried away twenty-one thousand one hundred and thirty people, in 1563, in the Metropolis alone, and in 1593, eighteen thousand. To this purpose, being as before stated, Prebendary of Chiswick, he granted a lease of the Manor attached as the Corps of this Prebend, with its Demesne Lands, consisting of one hundred and forty Acres, to certain persons for ninety-nine years in trust, that they should, within two years, convey the same to the Dean and Chapter of Westminster, and also, that they should erect additional buildings adjoining to the Manor House, sufficient for the accommodation of one of the Prebendaries of Westminster, the Masters of the School, forty Boys, and proper attendants, who should retire thither in time of sickness, or at other seasons, when the Dean and Chapter should think proper. Lysons, who wrote in his "Environs of London," an account of this transaction, in the year 1795, says, "To this day a piece of Ground is reserved in the lease, as a play-place for the Scholars, though it is not known that the School ever removed to Chiswick since Busby's time. It is on record, that he resided there with some of his Scholars, in the year 1657. A few years ago, when this House was in the tenure of Robert Berry, Esq., the names of the celebrated Earl of Halifax, John Dryden, and many others of Busby's Scholars, were to be seen on the walls. Bowack, who wrote an

account of Chiswick, in 1706, says, that the House was then so decayed that it was wholly unfit for its intended use, and was patched up into small Tenements for the labouring people of the Town. If his representation be accurate, it must have undergone considerable repairs before the year 1725, when the College House was inhabited by Doctor John Friend, Master of Westminster School, and the Prebendary's apartments by Doctor Broderick. Doctor Nicholls was the last Master who occasionally resided at the College House. Doctor Markham, late Arch-bishop of York, when Master of Westminster School, rented the Prebendary's Lodgings of the Dean and Chapter. The whole being in a ruinous state, was let on a repairing lease in 1788, for which purpose a special licence was obtained from the Dean and Chapter of St. Paul's, and the Prebendary of Chiswick, pursuant to Dean Goodman's injunctions, whereby the Church of Westminster is restrained from letting the Mansion or Manor House for more than one year without such licence." By this account, it appears, Fuller, (Worthies), is inaccurate, where he says Dean Goodman "*purchased* a House with Lands thereunto belonging," for the use of Westminster School. If these Lands, says the same Author, at this day, (he wrote during the Usurpation), be not so profitably employed as they were by the Donor piously intended, (they had been sold, 1649, as Church property), it were safer to bemoan the said effects than to accuse the Authors thereof." He adds, that Goodman, with his own hands, planted a fair row of Elms, in his time grown up to great heighth and beauty. Norden, in his Speculum Britanniæ, is more accurate than Fuller, where he says, "Cheswick belonging to a Prebendary of St. Paul's, now in the hands of Doctor Goodman, Dean of Westminster, where he hath a faire house, whereunto he withdraweth the Scholars of the College of Westminster." It is gratifying to renew the remembrance of such an instance of pure benevolence, as far as this Memoir can do so, and to possess such proofs, that the person, whose character it is wished to illustrate, from motives of gratitude, although it were tinctured with a shade of severity, was graced with a more than redeeming quality. Such acts prove him worthy of the name so recently assumed by his family. Of this we have an additional proof, in his patronage and the liberal assistance he afforded the celebrated William Camden, Author of the Britannia. By the Dean's influence he was made second Master of Westminster School, in 1575, under Edward Grant, one of the most illustrious classical Scholars of

that time, Head Master of the School and Prebendary of the Church, to whom he succeeded in 1592. Dean Goodman supplied him with the means of prosecuting the researches which led to the production of that learned work. Among the complimentary verses addressed to the Author, and prefixed to the Britannia, are sixteen Latin verses, by an Author who signs himself G. G., meaning Gabriel Goodman, which follow next but one to some by Edward Grant, just mentioned. (Appendix E.)

Fuller tells us in his Worthies, that Dean Goodman deserved well of the Church over which he presided as of all England, Mr. Camden performing his peregrinations at his expences, and Wood's Athenæ has the remark, that the charges of the journey, which he took in 1588, into Devonshire, in order to obtain more knowledge of the antiquities of that Country and elsewhere, for the next edition of his Britannia, and other journies which he took for that purpose, were defrayed by Gabriel Goodman. From Wood's account of Camden, we may gather, that it was Godfrey Goodman, the Dean's younger Brother, who was the original friend of that learned Antiquary, though he is inaccurate in calling him Nephew of the Dean. This inaccuracy, and a similar one in the life of Camden, prefixed to his work, in which this Godfrey is called Doctor of Divinity, has led to the commonly entertained notion, that Godfrey Goodman, Bishop of Gloucester, in the succeeding reign, the Dean's Nephew and Son of the Godfrey here meant, was the joint Patron of Camden. But this error is at once refuted by a reference to dates. The Britannia came out in 1586, and the Bishop was born only four years before. It was the Dean's Brother, then, who is really meant by Wood, as the person by whose recommendation he was made second Master of Westminster School, and who "put him on the study of antiquities, and bought and gave him books."

Three very old Portraits, on boards, of the Dean and Gawen and Godfrey, his elder and younger Brothers respectively, are now in the possession of Mr. Wynne, of Coed Côch, and to be seen in a House in Ruthin belonging to that Gentleman. On that of the elder Brother, is the following inscription, the meaning of which is much speculated upon: "Laurea desidie probetur nulla."* Let him not be proved

* This Motto would read better, and carry a moral with it, if altered to Laurea desidiæ præbetur nulla, to which, if the word *Corona* were added, it would form an hexameter verse; but on the closest inspection this cannot be made out.

or estimated by laurel'd or literary sloth. The Portrait itself, is that of a very well dress'd Gentleman of the age, decorated with a gold Chain, and is a contrast to that of his youngest Brother Godfrey, who is represented in the very plain and unadorned dress of the scholar. That of the Dean is so damaged as to be hardly discernible. It may be supposed then, from this picture, and the known literary connexion of the two younger Brothers, that the very obscure motto mentioned above, emanated from a feeling of jealousy of the literary fame of his Brothers, which quite eclipsed the consequence of the representative of the Family. It may be feared too, this feeling produced a temporary estrangement in the affection of the Brothers, for it appears in the Dean's Will, that he bequeaths to his elder Brother, Gawen, a gold Ring, with this posy, "Concordia Fratrûm," which Ring may be conjectured to have been made to celebrate their *reconciliation*, that being the force of the word Concordia in the posy. The sentence which issues from Sisely Goodman, in the brass Tablet annexed to this Memoir, "Be at Concord," though, in itself so natural, and also that from the Father, corroborate this notion. To which may be added, the other Ring mentioned in the Will, with the same posy, as above given him by his Mother.

The next particular in the acts of our Dean, which we find on record, is his endeavour to obtain the Royal assent to the statutes which had been framed by his Predecessor, Doctor Bill, for the government of his Church, of which there is a particular account in Strype's Annals of the year 1577, extracted from the Burleigh papers. His words are, "To the rest of these Ecclesiastical persons, and matters wherein they were about this time concerned, I add the relation of a purpose this year undertaken, of confirming the statutes of the Collegiate Church of Westminster, Doctor Gabriel Goodman, Dean, chiefly occasioned by some neglect of residence in the Prebendaries, and for their better observance of preaching themselves in their turn, which the good Dean was minded to redress. And moving it to the Lord Treasurer Burleigh, the said Lord required of him an account of the Orders of the College, as they were made and observed by his Predecessor, Doctor Bill, who was the first Dean of that Church after the settlement thereof by the Queen. Which he therefore sent, drawn by his own hand, in order to a reformation of some things, and for the making of some new statutes,

And with it the Dean thus expressed his desire in a letter to the said Lord, "That he was bold to send his Honour a brief declaration of the Orders used in the government of the College by Doctor Bill and him, since the last erection, that it might please him to confer the same with the statutes, and to consider thereof as he should think good. He prayed God, that might be done which might be to God's Glory, the Queen's honour, and the good example of the Church. He wished a convenient residence of both Dean and Prebendaries. First, that every one might sometime preach in their own persons; secondly, that they, both Dean and Prebendaries, might be present in the Church to pray, as their most bounden duty was, for Her Majesty being their Founder; and, thirdly, for the better order and government of the Church. That unless there were daily commodity for residence in the Church, as it was at Windsor and such like places, he found, (which he was sorry to speak), the residence could not be so well kept. I beseech your Honour, added he, that there may be that moderation used which shall be most convenient for all respects. Hitherto, I and the company, I thank God, have agreed very brotherly, as with great quietness as any such company I hope. I would be sorry, if, by seeking to better things, dissention should grow, or unquietness. My special trust is in God, that as he hath done under Her Majesty, with motherly care to his Church and your honour, with godly zeal to virtue and learning, so he will work some good effect of this travail. Thus, with my continual prayers, for you and all yours, I humbly take my leave."

From Westminster College, this 15th of November, 1577.

Your Honour's most bounden,

GABRIELLE GOODMAN.

Strype gives a long account of this attempt, which, he informs us, never completely succeeded, though it produced a few new statutes. It would be tedious and uninteresting to extract all he has recorded, but not so, perhaps, to present the reader with the following particulars from the regulations of Doctor Bill, which accompanied Dean Goodman's letter to Burleigh, as they give us an insight into the customs of such Establishments, in those more primitive times. After mention of the rules for the celebration of Divine Worship, we are informed, that, "Every Sunday in the

year, there is forty mess of meat for forty poor Householders of the Parish, by the Oversight of the Chaunter of the Church, every mess being allowed there in flesh or fish, and a peny loaf in bread, and a peny in money. Doctor Bill did appoint two square tables, and one mess at either of them, the one for himself, or whom he would call unto him. The ordinary allowance of the same for himself and six of his men, was twenty-eight shillings. The extraordinary, as occasion served, he did further allow. The other table to serve the four Prebendaries whose course it was to be resident. And they, and each one for himself and his man, seven shillings a week. But shortly after, by decree in chapiter, it is encreased, so that every Prebendary was to allow for himself and his man in his course of residence, weekly, ten shillings, in toto, forty shillings. In my time, for ease of charge, I and the four Prebendaries have joined together at one table, having one full mess, and sometimes more, as occasion serveth, I allowing thereto my ordinary portion, and the Residentiaries theirs. The Schoolmaster and such as be officers, are allowed all the same table. The Scholars do dine and sup in the hall by the Dean and Prebendaries, and be allowed according to their rates, having a several buttery or pantry, or cellar, by themselves. The Servants, in likewise in the hall, having the reversion of the Masters.

Every week, commonly upon a Saturday, after dinner, the charges of the week past, is cast by the weekly charges of Masters and Servants, in one book. The Scholars' charges in a several book by themselves. The Dean hath the general charge of all. The Sub-dean, under the Dean, to oversee the good order of the Church and House. The Arch-deacon hath to do with the Ecclesiastical jurisdiction, and such causes, either by himself or his official. The Treasurer are in likewise of the Prebendaries, receiveth of the receit what is convenient for all charges. The Steward of the Household, who is also a Prebendary, receiveth of the Treasurer or general receiver, and layeth out for the necessary charges of the house, in diet and other provisions. Under him is an under Steward, and the Clerk of the kitchen and other officers. There be two Teachers, the Schoolmaster and Usher of the School. The Scholars, for their prayers in Church; School and Chambers for their teaching; for their diet in the hall; and lodging in one Chamber; and for all other orders, they are served as they were in Doctor Bill's time, and was appointed by him in

special statutes, very like the orders in Eaton and Winchester.* The Master of the singing Boys hath his house, and other due allowances for himself and ten children, whom he is charged to bring up in song, for the daily service of the Church. He seems to have laboured assiduously for the reformation of his College, and not without reason, as the next document connected with his history, and extracted from the same source, will evince. We find him in the year 1586, putting in another memorial, to the higher authorities, describing the defective state of its discipline, and quoting again the regulations of his Predecessor, as the model to which he desired an established conformity. The memorial referred to, contains the name of each Prebendary, and in an adjoining column, are mentioned, the other preferments he held, with a note, as to his being married or not. This might have been added at the special direction of his Royal Mistress, who is well known to have enquired narrowly into this particular, and to have looked with an ungracious eye on the marriage of the Clergy. And, indeed, with all the preponderating advantages to religion and morality, of abolishing clerical celibacy, it must be owned, it has deprived the Church, in a great measure, of those munificent acts, which were so common before the Reformation; nor could the Subject of this Memoir have been celebrated for so many pious and charitable deeds, had he been a married man. The notes which accompany the document referred to, shew that the prevalent spirit of nonconformity infected even the Members of this Establishment, as it did the Clergy in general. It states that some came not in their habits, nor to preach in this Church, because they had not subscribed unto the articles sent unto us by my Lord of Canterbury, in Her Majesty's name. Howbeit, they have their whole living as others have. This puritanical spirit in his own Chapter, must have sorely grieved that spirit of "sure and sad governance in conformity" before given, as the characteristick of this zealous man. Such instances shew the unsettled state of the Church of England at this

* It appears on his Monument in Westminster Abbey, that Doctor Bill held, at the same time with this Deanery, the Provostship of Eaton College, and was also Master of Trinity College, Cambridge, and High Almoner to Queen Elizabeth. The two former of these preferments would now be reckoned incompatible. Being Dean when Westminster School was founded, we here learn that he took a principal part in forming its statutes, and directing its course of discipline; and that there was originally a similarity in the system of instruction pursued at these leading Seminaries, though they have now become opposed to each other in this respect.

period, and we know they prevailed even in other Collegiate and Cathedral Bodies. We learn, also, from them, that notwithstanding the severities practised at the time for subduing the spirit of nonconformity, a great degree of lenity was shewn to those who forebore from openly impugning the Rites and Ceremonies of our Church, and proceeded no further than a silent nonconformity.—[*Vide Walsingham's letter before referred to.*]

About this time, 1584, we find Dean Goodman again thought of as a proper person to be elevated to the Bench. Whitgift, who then had become Primate, moved for the filling of the vacant Dioceses, and among others, he is mentioned for Worcester, Chichester, and Rochester, the last to be held, as has so often been the case in succeeding times with his Deanery. It is unaccountable, that his Friend and Patron Burleigh, who wrote on this occasion to the Arch-bishop, indirectly censuring many of the Candidates, should not have secured his advancement.—[*Strype's Whitgift.*] From the same source we find, that the Primate endeavoured to promote him to Chichester two years afterwards, "on account of his great learning and merits towards the Church," and by a subsequent change in his wishes, contrived that Young Bishop of Rochester should be translated to Chichester, and the Dean to be made Bishop of Rochester, and hold his Deanery in commendam, that so he might be near him, being a wise man, and very useful to him in the Ecclesiastical Commission. In this, the Arch-bishop had the approbation of the Lord Treasurer, who, accordingly, had prevailed with the Bishop of Rochester to be content with a removal to Chichester. And so probable was this to take place, that the Arch-bishop, in a letter, hastily thanked the Treasurer for the Dean's preferment, and added, that he trusted God would receive much good of him. But whatever the obstruction were, this matter so desired by the Arch-bishop, came to nothing. It has been supposed, with sufficient probability, if, indeed, he did not himself decline the honour, that the reigning favourite, Lord Leicester, was the bar to its accomplishment, for this Nobleman was a great upholder of the Nonconformists, and because their success would have favoured his rapacious views on the property of the Church, and must have looked upon the Dean for his exertions in the High Commission Court, in order to "dull that rising spirit," with no very gracious aspect.

We may be permitted to enquire why a person, so often thought worthy of the highest rank in his profession, should on no occasion have been nominated for one of the Dioceses of his native country. Had he, indeed, been proposed in the Primacy of Parker, we must suppose he would have been kept back from this honour, for a reason which operated strongly with that personage, and is mentioned by his Biographer. "On the vacancy of the See of Bangor, the Arch-bishop recommended one Hewet, a Welshman, but, a few days after, his mind changed, having conferred with some wise men of the same country, who, in respect to the good to be done there in that Diocese, wished no Welshman at Bangor, they banded so much together in kindred, that a Bishop could not do there as he would, for his alliance sake."

That he had, however, an interest in the spiritual welfare of the Principality, such, as in conjunction with the wisdom of his character, would have made him a blessing in so high a station, we cannot doubt, from the next patriotic, pious, and liberal act we have the satisfaction of recording to his honour. It was very materially owing to the aid he afforded, that the Welsh translation of the Scriptures was effected in the year 1588.

Though the antient British Church can justly boast a truly Protestant spirit, in very early times, even as early as the period when Austin arrived to convert its Saxon neighbours, which is discernible for many years after, yet, we fear that in time, like the English Church, she profoundly slept in the darkness of ignorance and superstition, for we do not find that the early spirit she boasts, ever produced even the most partial attempt at translating the Bible into the vernacular tongue, before the commencement of the English Reformation. Doctor Llewellyn tells us in his historical account of the Welsh Bible, on the authority of Doctor Richard Davies, Bishop of St. David's in the early part of Elizabeth's reign, that a MS. translation of the New Testament into Welsh existed about the middle of the reign of Henry VIII., but of course, from its nature, was not generally known. He throws out a hint that Tyndal, the first Protestant Translator of the Bible into English, was the author, for Tyndal was a Welshman. The same person tells us, that some detached passages of Scripture had been translated into Welsh in the days of Edward VI., and printed for the use of his Liturgy, or Service Book; and also another small work, containing the

Epistles and Gospels for the Communion, published in 1551, by William Salesbury, a native of Denbighshire, and very eminent in his own country for his learning and piety. This seems to have been all the effect the Reformation produced in Wales, till the reign of Queen Elizabeth, in the fifth year of which an act was passed for "Translating the Bible and the Divine Service into the Welsh Language." This act provides, that the work, when completed, should be perused and allowed by the four Welsh Bishops, and the Bishop of Hereford, part of whose Diocese was included in the Principality. It also provides, that it should be printed and used in the Churches, by the first of March in the year 1566, under a penalty of forty pounds, to be levied on the goods and chattels of each of the said Bishops; and that one copy of this translation should be had for and in every Cathedral, Collegiate, and Parish Church and Chapel of Ease throughout Wales, to be read by the Clergy in time of Divine Service, and at other times, for the benefit and perusal of any who had a mind to go to Church for that purpose, and that not only during this interval, but for ever after, English books should be had and remain in every Church and Chapel throughout that country.

This injunction, however, was not carried into effect, at least in respect to the Scriptures, till more than twenty years after, and for a very obvious reason. No provision was made for defraying the expence of the undertaking. The fine of two hundred pounds on the five Bishops, even if it had been meant as a direct tax for the purpose, which can hardly be supposed, was inadequate to the charge of employing a body of learned men, to give themselves wholly to the work, and printing and publishing it when complete. For it must be observed, that when the English Bible was to be prepared, and particularly that of King James, all necessary expence was provided for by a large grant from the Treasury. This act of Parliament, then, never could have been complied with, but for the zeal and liberality of private individuals, among whom Dean Goodman was one of the most conspicuous. Meanwhile, but not till one year after the time fixed by Parliament for completing the whole Bible, the same zeal and liberality of private persons, not retained or remunerated by public authority, produced a translation of the New Testament. These were Doctor Davies, before mentioned, Bishop of St. David's, Thomas Hewet, Precentor of St. David's, (the

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same that Parker rejected as Bishop of Bangor), and William Salesbury before mentioned, a private Gentleman of an eminent Family in Denbighshire, a Member of one the Inns of Court, Author of several treatises in the British Language, and much meriting of the Church and of the British Tongue. Doctor Davies was a Confessor, and an Exile for his religion in the reign of Mary. He was restored to his country on the accession of Elizabeth, and made successively Bishop of St. David's and St. Asaph. He is given by Strype as one of the English Translators in the Bishop's Bible, the initials R. M., or, Richardus Menevensis being prefixed to the second portion. Of Hewet little more is known than this honourable mention of him.

Thus, for more than twenty years after this decree of Parliament, was the Principality without the blessing of the whole of the Bible in it's native tongue. To remedy which lamentable deficiency, and to put the Inhabitants of Wales on an equality in this respect with their English fellow subjects, did Providence raise up the very learned Doctor William Morgan, a native of Penmachno in Carnarvonshire, Vicar of Llanrhaidr in Mochnant, Denbighshire, and supply this private person with liberal and patriotic friends to aid him in his great undertaking. Who these were, Doctor Morgan tells us in the Dedication of his work. First in order was the Archbishop Whitgift, and when we consider the intimacy of Dean Goodman with this Primate, we cannot doubt that he must have zealously instigated him to extend his important encouragement to this necessary work, for the spiritual welfare of his native country. The others, he tells us, were the Bishops of St. Asaph and Bangor, (Hughes and Bellot), Doctor Gabriel Goodman, Doctor David Powel, Vicar of Ruabon, Denbighshire, Author of a Welsh history, or rather Editor of a Welsh Chronicle in English, Mr. Edmund Pryse, Author of the present Welsh metrical Psalms, Archdeacon of Merioneth, and Mr. Robert Vaughan, Master of St. John's Hospital at Lutterworth, and successively Bishop of Bangor, Chester, and London. These Worthies assisted and supported the Translator, revised and corrected his work, granting him free access to their Libraries. While attending the Press, he tells us, he lived with the Dean of Westminster, "qui, he adds, relegenti mihi ita fuit assiduus, ut et labore et consilio me plurimum adjuverit," who paid such attention while I read it over to him, that he greatly assisted me by his labour and advice.—[*Preface to Morgan's Bible.*] The Translator, in reward of his service, was advanced succes-

sively to the Sees of Llandaff and St. Asaph, in which last station he died in 1604. Thus, if the name of Morgan be the disgrace and calamity of the British Church, the more modern Pelagius is its honour and blessing.

The translation of the New Testament in Morgan's Bible, is only a corrected edition of that by Davies, Hewet, and Salesbury, before mentioned. One copy of this Bible was presented to the Dean and Chapter of Westminster, in return for the civilities the Author had received from that learned body, and particularly from Dean Goodman, and yet remains in their Library. A revision of Doctor Morgan's Bible was accomplished by Doctor Richard Parry, his successor in the See of St. Asaph, and was published in 1620, which is much the same with the present authorized version. In this the Bishop was assisted by Doctor John Davies, the very learned Author of the Welsh Grammar and Dictionary, who tells us in the Preface to the former, "Utrique S. S. Bibliorum Interpreti indignus fui administer." I was an unworthy assister to both the Welsh Translators. We may wonder, therefore, why his services, which, from such a Scholar, must have been considerable, were not acknowledged by Morgan. Bishop Parry's Bible, in the opinion of Doctor Llewellyn, contains alterations from Bishop Morgan's, sufficient to entitle it a new translation, as much as the English Bible of King James's Translators now in use, is so in comparison of the Bishop's Bible, which preceded it.

In this year, so memorable in the Annals of the Welsh Church, we find the name of Gabriel Goodman in conjunction with that of his eminent Friend Arch-bishop Whitgift, as Overseer of the Will of the Lady Frances Sydney, Daughter of Sir William Sydney, and Wife of Thomas Radcliffe, Earl of Sussex, also, Aunt of Sir Phillip Sydney, and Robert, Earl of Leicester. Under the direction of these Overseers, Sydney Sussex College in Cambridge, was founded, and called after the maiden and titular name of its Foundress. The quaint Fuller would have had it called Benjamin College, as being the least, and last in time, and born after the death of its Mother. The Charter of its Foundation is dated 1593. Doctor Fuller, who was one of its original Fellows, mentions in his History of Cambridge, a singular piece of address, as making a part of the Foundress's Will. A Jewel, like a Star of Diamonds, with a Ruby in the midst valued at a hundred and forty pounds, having

on the backside a Hand delivering up a Heart to a Crown, she directed, should be presented by the Executors to the Queen, when the mortmain for founding the College was requested. It seems, however, not to have produced the desired effect, as the History of the College presents no memorial of the success of this expedient. The Foundress was one among the many learned Ladies of that age, and the intimate Friend of the two Daughters of Sir Edward Coke, Anne, Wife of Sir Nicholas Bacon, Lord Keeper, and Mildred, the second Wife of the Dean's Patron, Lord Burleigh, both, we are told, eminently skilled in the Greek and Latin Languages. This intimacy accounts for the selection of Doctor Goodman, as an Overseer of her design for the advancement of religion and learning in the Foundation of this College.

Ten years after, he was joined in the same office as Overseer of the Will of his beloved Friend and Patron Burleigh, who died the fourth of August, 1598, in the seventy-seventh year of his age. This was deemed no slight honour. Doctor Fuller observes in his panegyric of Goodman, in his Worthies, "there needs no other testimony of his honesty and ability than that our English Nestor, the Lord Burleigh, made him one of the Executors of his Will, (Overseer he should have said, which was an office frequently superadded to the Executorship at that time), to dispose of great sums to charitable uses, which trust he most faithfully discharged." And the Dean's Protegè, Camden, records the same in his History of Elizabeth. "He made Overseer of his Will, says he, Gabriel Goodman, Dean of Westminster, a most upright man, and Thomas Bellot, Steward of his Household, leaving great sums to be disposed in religious uses." On investigation, it very probably would be found, that this Thomas Bellot was a brother Welshman of the Dean and a native of his own County. The name leads us to conjecture he may have been Brother, or a near relation of Doctor Hugh Bellot, who was successively Bishop of Bangor and Chester, and Vicar of Gresford, whose antique Monument appears in the Chancel of Wrexham Church, and who died in the year 1596, at his Mansion of Berse, now called Plâs Power, near Wrexham, and on which it is recorded, the Family was originally from Morton in Cheshire. His residence, however, and his minor preferment indicates him to have been a Welshman. Dean Goodman then, it is probable, introduced both these Bellots to a participation in the same patronage he himself enjoyed, and was the means of

raising Hugh Bellot to the station he might himself have occupied; but we may also suppose, that the Deanery of Westminster was a more eligible preferment, than a remote Welsh Diocese, in those ruder times. Mr. Yorke, in his Royal Tribes, says, that Bishop Bellot was employed by Elizabeth as one of the Translators of the English Bible, but on what authority he does not mention. His name is not given in Strype's Parker, and we may therefore suppose, that the aid he afforded to the Welsh translation of Morgan, may have led to the mistake, if it be one.

In mentioning this last particular to the honour of our Dean, we have overstepped the chronological order of events, because what remains will best conclude this Memoir.

In the year 1590, having obtained the necessary grant of mortmain from the Crown, which is in the Warden's possession, he extended his well exercised and unwearied benevolence to his native place, and founded the Wardenship of Ruthin as it now exists, endowing it with the Tithes of Ruthin and the adjoining Parish of Llanrhydd, which he redeemed, with a large sum of money from the Layhands, into which they had passed on the dissolution of the former Collegiate Church, in the reign of Edward VI., to which other small possessions have since been added by different pious and charitable persons. From the accounts we have of the former Establishment here, we are justified in the expression, that he *re*-founded, or restored in a great measure, the Collegiate Church, with such alteration as he deemed more consistent with the new order of things at the Reformation. In order to fortify this assertion, we shall give a brief account of this more antient College, which had been dissolved in the youthful days of its restorer. And for the information of those who may take an interest in the antiquities of Ruthin, a further digression may be acceptable.*

It must be observed then, that, antecedent to the erection of this small Collegiate or Conventual Church by John Lord Grey, Lord of the Cantref of Dyffryn Clwyd, on the ides of April, 1310, we find there had been an Establishment here, the Head

* For the following intelligence, the Author is greatly indebted to the Rev. JOHN JONES, Rector of Llanllyfni, who is so well acquainted with the Antiquities of his native Country.

of which was called the Prior. For, in Pope Nicholas's Taxation, in 1292, a document lately printed out of the Tower Records, by an order of the House of Commons, a MS. Copy of which is among the Bishop's Papers at Bangor, it appears that this Church was then very considerable, as the following extracts will testify:

Proventus Prioris de Ruthin, .... 30 Marks.
Beneficium Official de D. Clwyd, .. 8 ———
Beneficium Decani ibidem, ..... 10 ———
Ecclesia Sancti Petri, ..... 8 ———

This Priory must have been considerable in value, for the Abbot of Strata Florida, (Ystrâd Flûr), at the same period was only twenty-two Marks. The office of Dean of Dyffryn Clwyd throws light upon the History of this Rural Deanery, which is not to this day included in any of the Arch-deaconries of the Diocese, but is quite independent of any jurisdiction, save that of the Diocesan. We here learn the reason of this, viz: that it was originally superintended by an Ecclesiastical Dignitary under the Bishop, called the Dean, being the same as Arch-deacon, having his Official under him. Had his jurisdiction extended over more than one Deanery, he would have been called Arch-deacon, or rather Arch-decan, of which the former is probably a misnomer. The Prior and the Church of St. Peter mentioned above, are, probably, the White Friars alluded to by Bishop Tanner, and to this fraternity we must refer the name of a part of the Town adjoining Ruthin Church, called Prior Street, and that of a piece of Ground in the same vicinity, formerly called the Prior's Fish Pond, as appears by a document belonging to the Wardenship. These names cannot be connected with Lord Grey's College and Parochial Church which succeeded, the Head of which was not so denominated, as will shortly appear.

Reginald de Grey, the first Lord Grey de Ruthyn, came here about the year 1282, the first grant to him bearing that date. This grant must have somewhat interfered with the rights of the Bishop of Bangor, and Lord Grey being disposed to do the Church a service, by founding a new College of Secular Clergy, the Bishop of Bangor, Anian, was induced to enter into an amicable "Composition" with the temporal Lord. This Composition is preserved among the Archives at the Palace at Bangor,

and is said to have been formerly lodged in Ruthin Church, and enrolled in a Book of great antiquity, called the swearing Bowke of the Town of Ruthin. The most material feature in this Composition is, that the Bishop stipulates not to ordain any of Lord Grey's Vassals without his permission, as that act would emancipate them, and to have the liberty of enjoying without molestation the goods of deceased Nuns, the administration of the temporal goods of the Ladies of Gwytheriac Nunnery, being, as it appears, a bone of contention between the temporal and spiritual Lords. Reginald de Grey, the first pojector of this new Collegiate Church, died before its completion, as appears by an inquisition after his death, taken by the King's Escheator, in 1307, which shews that he died possessed of the Castle of Ruthin, the Cantred of Dyffryn Clwyd, and three Villas in that of Englefield, viz: Penbedue, Maysmonan, and Blowite, all of which he held in capite, per servitium trium fœderum militum. His Son John obtained the Charter of the College in 1310. Dugdale and Tanner give short accounts of this Foundation, which are materially the same. The former says, that John de Grey obtained the previous consent of Sir Hugh, Rector of Llanrhydd, to whom he allows Ruthin Church to have been subordinate by custom as well as right. As Dugdale also says that the Founder obtained a grant of the Rectory of Llanrhydd, this, Sir Hugh must have consented on being made the first Principal of the College. The circumstance of the concurrence of the Rector of Llanrhydd determines a question which is still sometimes debated, as to whether Ruthin and Llanrhydd are distinct Parishes or not. They are considered distinct at present, though there are some customs in being which seem to bespeak their original identity. And it must be observed, also, that the Tithes of Ruthin followed the grant of the Rectory of Llanrhydd, and, therefore, must have been a part of it.

The Deed of John Lord Grey declares, that his Town of Ruthin having become populous, he had thought fit to assign to the Divine Worship the place and Ground where the Chapel (an appendage of the White Friars Church of St. Peter) had before been built, and to make the same a Collegiate Church, which should also be Parochial, in which there should be seven Priests to attend the Divine Praises, and to live in community on its revenues, under the direction of one, to be presented by the Patron, and approved by the Diocesan, and the said Rector of Llanrhydd (it must be sup-

posed now, made the Head of the new Church) to find a Priest to say Mass, daily, in the Chapel of the Castle of Ruthin. Besides the Tithes of the Parish, he granted two hundred and five Acres of Land in his Towns of Rosmergan and Rue, to which, others distinguished by the names of the Tenants, were afterwards added, and most likely this addition was made in the year 1315, when the first confirmation of Privileges was made by Letters Patent, Svo. Edward II. Where these Towns of Rosmergan and Rue were, cannot be ascertained precisely, but they must have been in the Vale of Clwyd, or Englefield, as the power of the Lords Grey extended no further. This Establishment seems to have undergone some transformations in the course of its existence, both as to the nature of some of its Members, as also in the Title of its Superior. Perhaps we are to understand that expression of Leland's which was quoted near the beginning of this Memoir, of a "Celle of Bonhommes being translated into the Parish Church," as implying that a body with this name was at one time annexed to it. As to the Title of its Principal, the earliest incumbent on record is Nicholas de Blechley, who is one of the attesting witnesses, in the year 1353, to a confirmation by inspeximus of the Composition before mentioned, and signs himself Rector de Ruthnet. The Title of Prior seems to have been laid aside after the year 1310, and the Rector of Llanrhydd being made the Head of the new Foundation, to have continued his Title. February 30th, 1512, John Greysley was instituted to the Church of St. Peter's, Ruthin, on the presentation of Edward Ferys, Esq.; 1535, November 11th, John Stryngar, M. A. was made Provost of the College, or Parochial Church of Ruthin, at the presentation of Henry Duke of Richmond. March 10th, 1541, Hugo ap Evan, Presbyter, was instituted *Warden*, or Rector of the Collegiate or Parochial Church of St. Peter's, at Ruthin, at the presentation of the King. The foregoing are Extracts from the Bishop's Register of Institutions, by which it appears, that at the time of the dissolution of this Church, the Head of it was denominated the Warden as at present. That this was the case a considerable time before, we have a proof, in the words of a Grant of Immunities to the Inhabitants of the Vale of Clwyd, by Henry VII., in which the *Warden* of Ruthin is mentioned.

In the interval between the dissolution of this College and its restoration by Dean Goodman, the Churches of Ruthin, Llanrhydd, and the Garrison Chapel at the

Castle, must have been served by Curates, paid by the new Impropriators of the Tithes. These Curates are continued by the statutes of the present Hospital or College, and are appointed by the Warden, under whose inspection they have the spiritual charge of the Parishes of Ruthin and Llanrhydd. There is a similarity, then, between the present and the former College, not only in the Title of its Principal, which Dean Goodman seems intentionally to have revived, but also in the Members having the same spiritual charge, for it appears the seven Priests of the former Establishment were a useful body of Secular Clergy doing Parochial Duty.* The present Wardenship of Doctor Goodman's revival is a Corporation, having a College and common Seal, and consisting of the President, who is the Diocesan and the Warden. The President has the power of apportioning the Stipends of both Warden and the twelve Poor of the Hospital, ten men and two women, who, from a coincidence in the name of their pious Founder, may be called the Bonhommes, or Goodman Pensioners of the modern Foundation. As to the Stipends of the Curates, though nothing is settled by the Founder, the regulation vests in the President in his character of Diocesan, but at the same time, it must be supposed, he is restricted within such limits, as shall keep entire the means for satisfying the statutable claims of the Warden and Hospital. A body of statutes for the government of the Hospital were drawn by the Founder, and are still maintained. The Dean and Chapter of Westminster appoint the Warden, and in default of exercising their patronage within six months, the Dean and Chapter of Bangor appoint for that time, and the Bishop of Bangor admits. The Founder's statutes direct, that the Warden shall be a Minister, or Priest, and a Preacher, (the latter being an office to which it is well known all Ministers were not admitted in the earlier years of the Reformation, or, indeed, necessarily at present, as the words of the Ordination Service shew), and shall behave himself according to the dignity of his function, to be a man of sound judgment in religion, and at least by degree a Master of Arts, of honest life and good fame, such a one, as

* The interior of Ruthin Church bears no resemblance at present to the usual arrangement of a Collegiate Church, though it possessed more of this some years ago, and, in appearance, cannot be distinguished from a mere Parish Church, yet it still retains that name, and is called in the Letters Patent, or Brief for its repair a Century ago, "The Collegiate and Parochial Church of Ruthin."

SIGILLVM HOSTILITATIS CHRISTI IN RVTHENIA 1590 ELIZABETH32

according to St. Paul, may be an example to all in Doctrine and conversation, irreproachable, and well reported of them which are without.

The statutes relating to the Poor of the Hospital are, that they shall be out of the Shires of Denbigh and Flint, especially the Vale of Clwyd, and the Town of Ruthin, where the Founder was born, but, the chiefest respect to be had of the poorest, being honest, and of good report, and fallen to poverty, not wilfully through unthriftiness, or by their own default, but by other occasions, such as God sendeth, as by long sickness, losses by fire, and such like, and the Poor of the Founder's Kin, being so qualified as above to be preferred. The Electors of the Poor, are the Warden, the Heirs male of the Founder's elder Brother, Gawen, and of Edward Thelwall, of Plâs y Ward, being of thirty years of age, the Aldermen and Church Wardens of Ruthin, who shall present two to the President, and the one who he shall choose, shall be admitted. None of the Poor shall live by begging, or go from house to house. They shall be able to repeat the Belief, the Lord's Prayer, and the Ten Commandments, in Welsh or English. They shall be fifty years of age, and single at the time of their admission, and so continue. The two women shall be sage Matrons, not suspected of any crime, as St. Paul doth wish, and to be ready with all charity, to look to the aged, sick, and impotent Poor of the said Hospital. They shall attend the public Worship of the Church regularly, and shall pray for the peace and quietness of the Church, for the good and prosperous state of the Queen's Majesty, Her Heirs and Successors, my Lord Burghley, Lord Treasurer of England, and his Children, and Children's Children, and for all those who have been or are Benefactors of the said Hospital.

To the President and Warden thus made a body Corporate, Dean Goodman subsequently, in the year 1595, obtained from the Crown the grant of one of the comportionate Rectories of Llanelidan, near Ruthin, for the support of a Schoolmaster and Usher of the Grammar School of Ruthin, which he founded this year. This School is free to all born in the Town of Ruthin and the Parish of Llanelidan, after the payment of a trifling Entrance Fee. A quarterly Stipend, as well as an Entrance Fee, is payable by others, according to the worldly means of their parents. The Head Master is to be, by degree, Master of Arts, at least, and the Usher, Bachelor of Arts, and both of them Bachelors at the time of their admission. The

Master is appointed by the President, and in default of his doing so within a month of a vacancy, then by the Warden, and during a vacancy of the See, by the Dean and Chapter of Bangor. All the foregoing particulars, and many others relating to discipline, are regulated by a body of School statutes, drawn up in very good Latin by the Founder, and said with great probability, to be similar to those of Westminster School. (Appendix F.) The Warden has a superintending power over the Masters of the School, and is to admit them to their office. The Rectorial Tithes which form the endowment, were, by the Founder's statutes, to be managed by the President and Warden, who were to pay two thirds to the Master and one third to the Usher, which are their respective proportions at present. In the year 1752, a decree of the Chancery of the Great Sessions of Denbighshire, made in consequence of an unjustifiable claim of the Warden, to a beneficial interest in these Tithes, directed that the Head Master should concur with the President and Warden in managing and letting the Tithes, and further, that a scheme should be presented to the Court, by the said parties, for raising a fund for the repairs of the School Buildings, which, it is to be regretted, has never yet been done. (Appendix G.) The Warden's claim just mentioned, originated in his holding the validity of certain additional statutes for the Hospital, which, though not signed by the Founder, bear marks of authenticity, and are in favour of the claim which was then rejected. They are supposed to be the rules by which Dean Goodman governed the Institution, as Visitor, during his life.

There have been thirteen Wardens of Ruthin, since their restoration by Dean Goodman:

First.—Eubule Thelwall, M. A., a relation of the Founder, who resigned in 1594. He became Principal of Jesus College, Oxon. The following account of this Person is extracted from "Woods History of the Colleges and Halls" in Oxford.

Principals of Jesus College.

"VII. Sir Eubule Thelwall, Knight, the fifth Son of John Thelwall, Esq., of Bathafarn Park, in Denbighshire, bred in Trinity College, Cambridge, till he was Bachelor of Arts, then coming to Oxford, was incorporated in the same degree, Anno 1579, afterwards Master of Arts of this University, and Student of —— College,

Counsellor at Law, Master of the Alienation Office, and one of the Masters of the Chancery, was admitted Principal in the month of May, 1621. He procured from King James, a new Charter, in 1622, whereby Commissioners were appointed to make a perfect body of statutes. He was also a great Benefactor towards the Buildings. He died October 8th, 1630, aged 69, and was buried in the Chapel," where a Monument with a Latin inscription, is erected to his memory, by his Brother, Sir Bevis Thelwall, Knight. The above particulars are also given by Wood, in the Athenæ.*

Second.—John Pryce, Clerk, who died 1599.

Third.—Jaspar Griffith, Chaplain to the Arch-bishop of Canterbury, who died 1606.

These three were appointed by the Founder, who reserved the nomination to himself during his life.

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* It is well known that Eccleciastics frequently held Lay Offices, and particularly in the Law department, before the Reformation; but this and Arch-bishop Williams, Lord Keeper, are the only instances in Protestant times, unless we are to add Sir Leoline Jenkins, Knight, Principal of this College, a celebrated political character, whom, Anthony Wood informs us, it was thought would have succeeded Arch-bishop Sheldon in the Primacy, in the year 1677. Sir Eubule obtained his Lay Preferments through the medium of his Brother Ambrose, who, Mr. Pennant informs us, was so great a favourite with his Master, Sir Francis Bacon, that this Lord Keeper moved his Royal Master to Knight all the Masters in Chancery, for which Ambrose was to have a gratuity of a Hundred Pounds a man. The affair was done, and the money paid, except by Sir Eubule, to whom he remitted the fee. This Ambrose is buried in Llanrhydd Church, under a well executed Bust of whom is inscribed that he was in pension to King James, and Yeoman of the Robes to Prince Charles. His Brother, Sir Bevis, was Page of the Bedchamber to James I., and a great friend and associate in the schemes of his Countryman, Sir Hugh Myddelton.

There was another Eubule Thelwall, who was D. D. and Principal of Jesus College from the year 1625 to 1627, when he died. He was of this antient Family, and may have been the one who had been Warden of Ruthin, though the former is reputed as the man. Yet, as the latter must have been of the Plâs y Ward Family, and therefore a relation of the Founder, it forms a presumption as to him in this particular. A curious old mural Monument to John Thelwall of Bathafarn, his Wife, ten Sons, (including Sir Eubule, Sir Bevis, and Ambrose), and four Daughters, is in Llanrhydd Church. This Family came into the Vale of Clwyd from Thelwall in Cheshire, and were imported by Lord Grey of Ruthin. The original John Thelwall, or Thelwall Hên, married Felice, Daughter and Heiress to Walter, or Ward, of Plâs y Ward. The name branched into this Family of Bathafarn, the Thelwalls of Nantclwyd, now represented by the female line, by R. H. Kenrick, Esq., Ditto of Blaen Iâl, Plâs Côch, and Llanbedr. The name is at present continued solely in the Rev. Edward Thelwall, Rector of Efenechtyd, and his Brother, Bevis Thelwall, Esq., a Lieutenant in the R. N., Sons of the Llanbedr representative. Arms.—Gules, (a Fesse Or, on the Llanrhydd Monuments, but more correctly), a Chevron, between three Boars' Heads, coupled Argent. Crest.—A Stag, lodged upon a Mount, both proper.

Fourth.—John Williams, D. D., Rector of Bangor Iscoed. His Monument is in Ruthin Church. He died 1621. He was appointed by the Founder's Nephew, Godfrey Goodman, B. A., who was afterwards Bishop of Glocester, and had this turn of presentation by the Founder's Will.

Fifth.—John Bayley, D. D., Chaplain in Ordinary to King James.—[*Vide Athen. Oxon.*]

J Bayley. He was Son to Lewis Bayley, Bishop of Bangor, Author of the Practice of Piety. J. Bayley died in 1532.

Sixth.—David Lloyd, LL. D., Dean of St. Asaph, and Rector of Winwick, Co. of Lancaster. He was ejected by the long Parliament, according to Walker, and yet his name appears in the Register, to the admission of Poor into the Hospital, in 1652, and to his death, in 1663. In Lloyd's Memoires, page 613, the Writer being a Ruthin Scholar, and his Contemporary, it is said, that D. Lloyd was born in Montgomeryshire, or Shropshire, bred at All Souls College; some time Comptroller of the Earl of Derby's Household, and Chaplain to his Family,—an ingenious Gentleman, of greater spirit than estate, well esteemed by the neighbour Gentry where he lived, and not understood by the Populacy; a great Agent, and sufferer for His Majesty, well understanding how to take off his enemies, and engage his friends. Walker adds to his numerous Preferments a Prebend of Chester. One Ellis Rowlands was ejected from the Curacy of Ruthin, on the Restoration.—[*Vide Nonconformists Mem.*]

Seventh.—John Lloyd, M.A., Rector of Marchwiel, Rector of Llansannan Sinecure, Prebendary of Llanfair Dolhaiarn, and Arch-deacon of Merioneth. He died 1668.

Eighth.—Hugh Pugh, D. D., Rector of Llanbedr and Llanfwrog, and Archdeacon of Merioneth. He left a Tenement, in Llanbedr, to the Warden, the rent to be equally divided between the Poor of his Parishes and the Hospital. He died 1682.

Ninth.—John Lloyd, M. A., Vicar of Hope, who died 1719.

Tenth.—Benjamin Conway, M. A., Vicar of Northop. Died 1748.

Eleventh.—Edward Jones, M. A., Rector of Llangeinwen and Llangaffo, in Anglesea. Died 1784.

Twelfth.—William Parry, M. A., late Master of the School, Rector of Llanfwrog, Vicar of Llanfair D. Clwyd, and Rural Dean of D. Clwyd. He died in 1804.

Thirteenth.—Richard Newcome, M. A., Rector of Llanfwrog, Canon of Bangor, and R. Dean of D. Clwyd.

There is no complete Record from which to extract a list of the Schoolmasters and Curates. The Register of the Hospital is very imperfect, and was copied from an original, then in a torn state, by Warden Lloyd, in 1713. It has no entry of Schoolmasters before the year 1607, or of the Curates, till three years previous. We are told, in Wood's Athenæ, that Robert Griffith was the first Master, to whom succeeded Richard Parry, afterwards Dean of Bangor in 1599, and advanced to the See of St. Asaph in 1604, in reward for editing the present Welsh Version of the Scriptures, and that he was succeeded in this School by Gabriel Powel, Son of the Historian, Doctor Powel, of Ruabon, a man as eminent for his acquirements as his Father. This early Catalogue is corrected by Dr. Humphrey Humphreys, afterwards Bishop of Bangor, an Editor of a new edition of the Athenæ, who says, that "Hugh Goodman was the immediate Predecessor of Parry, in the School of Ruthin, and Goodman's Predecessor was John Price, and I do not find any mention of Gabriel Powel in our Registers, and therefore I do not believe he was Schoolmaster at Ruthin." On reference to the Register of the Wardenship, which must be supposed correct as far as it goes, there is reason to impeach the accuracy of both these statements, which is done with reluctance, as it robs Ruthin School of one of its greatest honours, in being reputed to have numbered Bishop Parry among its Head Masters. But, Fiat Justitia ruat cœlum. The first entry it presents of Schoolmasters is in the year 1607, viz: Robertus Griffith, Ludimagister suo loco decessit primo Augusti.—Gabriel Parry, Artium Magister admissus est Ludimagister decimo die Augusti. Now, if the Athenæ be correct, on which authority the report has passed current, this Register shews that Robert Griffith continued Head Master to a period after Parry had been promoted to the Bench, and therefore excludes him from the station he is supposed to have held. The mistake must have originated in the name of Gabriel Parry, the Successor of Griffith, who was a relative of the Bishop. This name also accounts for the error as to Gabriel Powel, from the identity of the christian name. We must, then, under this correction, solace ourselves with the persuasion that this eminent man may have been Usher, or second Master of this School, previous to his advance-

ment to the Deanery of Bangor in 1599. Bishop Parry left an Annuity of Six Pounds charged on Land in Erbistock, to a poor Scholar born in his native Town of Ruthin, or in the Diocese of St. Asaph, and a Member of Jesus College, Oxford. The form of this bequest strengthens the doubt, for had he been Master of the School, he would most likely have given this Stipend to one of its Scholars, and not merely to a Townsman. (Appendix H.) On the other hand, if the words of Humphreys, quoted above, refer to the Bishop's Register at Bangor, they are of great weight in the opposite scale. But it must also be observed, that the document he refers to is not now to be found. As to Hugh Goodman and John Price, we may also suspect an inaccuracy. If a person called Hugh Goodman existed at that period, and none appears in the pedigree, he must be accounted for as being a Protegè, or connexion of Dean Goodman, and on that account called after his name, a usage which still obtains in Wales.* John Price is, perhaps, a mistake for the Warden of that name, or he may have been advanced from the second Mastership to the Wardenship.

The following extract from the Register, justifies a supposition in favour of Dean Goodman, which is perfectly consistent with his liberal character. "1607, Johannes Williams, Guardianus cœpit Salaria solvere Roberto Griffith, Ludimagistro et Ludovico Lloyd, Hypodidascalo 20o die Martii pro frugibus tunc proxime provenientibus ex portione de Llanelidan." The grant of these Tithes was made in 1595, but it states, in strict justice, that it was not to take effect until Robert Parry, then the comportionist Rector, should be removed by death or otherwise. This, we must suppose, did not take place till the date of this entry, and therefore we shall do no more than justice to the Founder in supposing that, as he had built the School-House at his own charge, so he benevolently provided Stipends for the Masters to the period when the Tithes became available.

We shall now give what entries appear of the Masters and Curates.

1607. Johannes Clericus, Curatus de Llanrhydd, mortuus est Augusti 24o.

Johannes Williams, B. A., admiusss fuit Curatus de Llanrhydd.

1609. Gabriel Parry, Ludimagister suo loco discessit primo Augusti.

* The Athenæ gives one Hugh Goodman made a Prebendary of Westminster in 1607.

Ludovicus Lloyd, admissus fuit Ludimagister, 4to die Augusti.

Johannes Williams, A. B., admissus fuit Hypodidascalus 4to. Aug.

1611. Johannes Williams, A. B., admissus fuit Hypodidasc. et Curatus de Llanrhydd decimo sexto die.

1615. Ludovicus Lloyd, A. M., hujus Scholæ Didascalus loco suo discessit decimo die.

Johannes Jones, A. M., admissus fuit Didascalus et Curatus de Ruthin, 13mo. die Maii.

Ricardus Williams, A. B., admissus fuit Hypodidascalus et Curatus de Ruthin. (Quer. Llanrhydd?)

It would gratify those to whom this Memoir is dedicated, were it possible to continue this list, but, in addition to the imperfection of this Register 1713, it has been badly kept since that period, presenting nothing but the election of the Poor of the Hospital. We are, however, enabled to recover the names of a few of the Masters of this most respectable Seminary, from various detached documents, till we arrive at a period from which we are assisted by the memory of many now living. The Card of Benefactors to the rebuilding the School in 1700, mentions Doctor Morgan to have been then Master. It appears that one Henry Price was Head Master the end of the seventeenth century or beginning of the last, and resigned as a Nonjuror. This we learn by the Latin inscription on his Monument in Llanfair Church, pen'd by Doctor King, Principal of St. Mary Hall, whose attachment to the Pretender's cause is well known. (Appendix I.) He probably resigned on the accession of George I., when the Laws against Nonjurors were enforced by Proclamation. He died aged seventy-one, and this Monument was erected to his excellent Preceptor, by Sir W. W. W. in 1748. From a similar source we find that John Wynne, Rector of Efenechtyd, died Master of the School in 1724. His Monument erected by Lytton Lytton, Esq. of Knebworth, Herts, is in Ruthin Church. He had been Fellow of Magdalen College, Cambridge.

By the heads of a deposition taken by commission out of the Court of Great Sessions for Denbighshire, in 1752, in the cause between the Masters and the Warden before referred to, the following occur as having been Masters and Ushers:

——— Lloyd was Under Master in 1700.

John Williams was appointed Master in 1705 or 6.

——— Edwards quitted the Mastership in 1728, and most likely was the Successor of John Wynne before mentioned. He was succeeded by Thomas Vaughan, to whom a Mr. Lloyd was Usher. Mr. Vaughan quitted in 1739.

Thomas Williams was Usher from 1745 to 1748.

Rev. Thomas Hughes, LL. B., of Trinity Hall, Cambridge, succeeded Vaughan as Master about this time, some of whose Pupils are still alive, and testify that he carried this School to a degree of celebrity it had not before obtained. He was removed to the Rectory of Llanfwrog about 1755. He had previously been Master of a School at Hanmer, in Flintshire.

His Usher was the Rev. E. Williams, Rector of Efenechtyd, afterwards a Vicar and Chaplain to the Bishops Newcome and Shipley, of St. Asaph, who died about twenty years ago, Rector of Llanrhaidr Mochnant.

Also, Rev. William Parry, who afterwards became Head Master, and subsequently the Warden.

Rev. John Pierce, afterwards Rector of Efenechtyd and Llanychan, was Usher to Mr. Parry.

Rev. John Walters, Fellow of Jesus College, succeeded Mr. Parry, in 1784, a man of great Classical taste and acumen, whose social talents are remembered with much pleasure. He died in 1789, being also Rector of Efenechtyd, where a Monument with a long Latin inscription, (Appendix K.) by his Father, the Author of the Welsh Dictionary, is erected to his memory. Mr. Walters wrote Letters to Doctor Priestly, and a few occasional Sermons of considerable merit. Also, the Preface to Jones's Relics of the Welsh Bards. He published an edition of Roger Ascham's Toxophilus, dedicated to the Society of Royal British Bowmen, whose meetings he often enlivened by his poetic talents, in the character of Poet Laureat to the Society. He was succeeded by the Rev. Thomas Roberts, M. A., Chaplain to Arch-bishop Moore, whose early death in 1796 was an irreparable loss, as the School bid fair to have become most flourishing under his able instruction. He was successively Rector of Llangwyfan and Clocaenog, which he held with the School, in the latter of which Churches his Monument appears. He was succeeded by the Rev. D. Hughes, M. A.,

who had been Usher to Walters and Roberts, whose name cannot be mentioned by those who knew him without expressions of respect for the benevolence and excellence of his character. He held the living of Efenechtyd when Under Master, and Llangynhafal when Head Master, to which he retired on his resignation of the School, in 1809, and where he died shortly after he had improved the Rectory House at a very considerable expence. Mr. Hughes had for his Under Master successively the Rev. W. Williams, M. A., who resigned in 1801, on being made by Sir Robert Vaughan perpetual Curate of Llanfachreth, and died Rector of Llangelynin in 1811, who must be regretted as an amiable character. He was succeeded by the Rev. James Jones, B.A. the present worthy Vicar of Llanfair D. Clwyd, where he is most highly and justly esteemed, who resigned in 1809, on attaining that preferment.

The present Masters both succeeded in that year, on the resignation of Mr. Hughes, and Mr. Jones, viz: the Rev. Edward Jones, M.A., late a Chaplain of Christ Church, Oxon, and the Rev. Francis Owen, B.A., of ditto, who is also Curate of Llanrhydd, and Sunday Evening Welsh Lecturer of Ruthin Church. This Lecture was founded by the Will (dated 1670), of Simon Thelwall, Esq., of Gray's Inn, and of Llanbedr Hall, on which Estate he left a Rent charge for the purpose.

Ruthin School numbers many dignified, and some *eminent* names among its Scholars, as the following list will shew. In its very infancy, it produced that supereminent Welsh, and, indeed, general Scholar, Doctor John Davies, Rector of Mallwyd, Author of the Welsh Grammar and Dictionary; and John Williams, Lord Keeper, and Arch-bishop of York. Arch-bishop Williams, as is well known, had previously been Dean of Westminster, and it is remarkable that Ruthin School should so soon have produced a Successor to its Founder.

David Lloyd, M.A., the Author of the Memoires.

Doctor John Wynne, (Father of the late *eminent* Civilian, Sir William Wynne), Principal of Jesus College, Oxon, and successively Bishop of St. Asaph, and Bath and Wells.

Doctor Josiah Tucker, Dean of Glocester.

Right Honourable Lloyd Lord Kenyon, Chief Justice of the King's Bench.

Honourable Mr. Baron Peryn.

Right Honourable Sir Richard Richards, Lord Chief Baron, Nephew of the late Warden Parry.

John Maddocks, Esq. of Fron iw, *eminent* at the Chancery Bar, a Benefactor to the Poor of the Hospital.

John Lloyd, Esq., of Berth, Chief Justice of the Carmarthen Circuit.

Doctor Henry Owen, Rector of St. Olave, Hart-Street, and Vicar of Edmonton, a well known Author in Divinity.

Doctor Edwards, Arch-deacon of Brecon.

George Cotton, D.D. Dean of Chester.

With such a Catalogue this School may boast,

——— Et nos aliquod nomenque decusque
Gessimus ———

To the foregoing we might add many, both in former and modern times, who, though some of them occupying less eminent stations, reflect equal credit on their Alma Mater. From these, however, it would be wrong not to select,

Doctor Thomas Hughes, Son of Mr. Hughes, the Schoolmaster, Canon Residentiary of St. Paul's, and Deputy Clerk of the Closet to His Majesty, formerly Preceptor to the Dukes of Cumberland, Cambridge, and Sussex.

Rev. H. Holland Edwards, Prebendary of Westminster.

Rev. John Jones, Arch-deacon of Merioneth, late Bampton Lecturer; and the late Rev. Robert Hughes, Fellow and Tutor of Jesus College, Oxford. Rev. J. Bull, Senior Censor of Christ Church, and J. Hughes, Esq.* late of Oriel College, Son of the Rev. Dr. Hughes, mentioned above, received the early part of their instruction at this School.

There are exhibitions from this School to the Universities. Two of these of the value of twenty-two pounds and ten shillings, but likely to be considerably increased, are established by a decree in Chancery, regulating the Will of Dr. Godfrey Goodman, Bishop of Glocester, the subject of the following Memoir, and which shall be mentioned more fully. The remaining being an indefinite number, of the small value of twelve pounds, but which there are also hopes, by means of an application to

* Vide Introductory Chapter to Quentin Durward.

Chancery, of increasing in value, by defining the number, are founded by the Executors of the Rev. Ed. Lloyd, Rector of Ripple, in Kent, who, by his Will, dated 1740, gave a sum of money, (about one thousand two hundred pounds), for the benefit of this School, with which, a Tenement, in Flintshire, was purchased, of the present value of one hundred pounds per annum. To avoid enlarging this account to a more tedious length, the reader is referred for fuller particulars of this School, to a late well executed, and interesting publication, on the Grammar Schools of the Kingdom, by the present able Secretary of the Antiquarian Society, Nicholas Carlisle, Esq., where an accurate and full account of this School, and its Exhibitions is given. It must be mentioned, however, with much concern, that Ruthin School has lately been deprived of a right, which, in conjunction with that of Bangor, it has hitherto enjoyed, to a Fellowship in St. John's College, Cambridge, where the claim has been, in a late instance, for the first time rejected, and yet, strange to say, the College retains the Estate which was given with a stipulation in favour of these Schools.—[*Vide Appendix L.*]

In refounding the Wardenship of Ruthin, Dean Goodman acted in the spirit, happily so prevalent in the early times of the Reformation of our Church. Archbishop Parker, one of its early Fathers, has left behind him a Tract, now in Bennet College Library, the subject of which is, "Non debere res Ecclesiasticas in publicum sacri Ministerii usum destinatas, ad alios usus, aut ad privatas hominum commoditates transferri," and accordingly, under the same idea, frequent restorations of Church Property took place in his days, similar to this at Ruthin. Sir William Cordal, Master of the Rolls, and a friend of that Primate, founded an Hospital at Long Melford, in Suffolk, with part of the possessions of the dissolved College of Stoke, of which Parker had been Dean. The Dean's illustrious Patron founded one at Stamford. Doctor Robert Johnson, Arch-deacon of Leicester, a Contemporary Iohnian of the Dean's, and we may conjecture from other circumstances, his friend, founded a School and Hospital in each of the Towns of Uppingham and Oakham, in the County of Rutland, endowing them with Church Lands. He was Rector of Luffenham in that County; and it is observable Dean Goodman leaves a Donation to the Poor of that Parish in his Will. Doctor Johnson also endowed Fellowships in Sydney College,

then recently founded under the direction of our Dean. These circumstances, as well as the vicinity of Luffenham to the princely Mansion of Lord Burleigh, lead us to conclude that Johnson was the intimate of Goodman, that they took sweet counsel together, and walked in the House of God as friends in opinion and design. To these instances we may add, a School and Hospital founded at the same time, and in the Dean's native County, at Llanrwst, by Sir John Wynne, of Gwydir, endowed with Tithes of the dissolved Abbey of Maynan. Innumerable instances of the same sort occur at this period in every part of the Kingdom, among which was that "Masterpiece of of Protestant Charity" (to use the words of Fuller) "which then appeared peerless in Christendom," the Charter House founded by Thomas Sutton, Esq.; there can be no doubt, Hospitals would have become more numerous, even than before the Reformation, but for the operation of the statute of that reign, in relief of the impotent Poor, which has, in fact, founded an Hospital on an extensive scale in every Parish of the Kingdom, so that the Protestant name is unassailable even in this respect.

As to the noble impulse of founding Grammar Schools, it happily began a short time before the Reformation, and it has been observed, that more Schools were founded thirty years before that event than for centuries before. As this spirit then was among the means of bringing about that event, so was its continuance necessary towards keeping it alive, and so prevalent was it, that we are told, in the next age there wanted rather a regulation of Grammar Schools than an increase of them.* The impulse has, at present, taken a direction more in favour of the lower orders,

* Vide a Letter to James I. from Sir Francis Bacon, written with his characteristic wisdom, in which he makes many objections to the Foundation of the Charter House, and among others he observes, that with respect to Schools, he subscribes to the opinion of one of the wisest and greatest men of the Kingdom, that "for Grammar Schools there are already too many." "For (he adds) by means thereof they find want in the Country and Towns both of Servants of Husbandry and Apprentices for Trade; and, on the other hand, there be more Scholars bred than the State can prefer and employ, which fills the Realm full of indigent, idle, and wanton people, which are but "materia rerum novarum." He is speaking of Grammar Schools and a Classical Education, and therefore his words must not be enlisted by the modern opposers of our National Schools. As to the relief of the disabled poor, he argues that the "Revenues will draw the use, and not the use the Revenues." Yet, be it remembered, that Divine Wisdom has pronounced that "the Poor shall never cease out of the Land." The whole Letter proves that this astonishing man anticipated the arguments of after ages, for nothing new has since been said on the subject of Education and the Poor Laws. The Letter is given in Doctor Bearcroft's Historical Account of the Charter House, who quotes it from Bacon's Works, vol 4, page 409. Edit. 1730.

D. O. M.
GABRIEL GOODMAN SACRÆ THEOLOGIÆ
DOCTOR, DECANVS HVIVS ECCLESIÆ
QVINTVS CVICVMSVMMA LAVDE XL ANOS
PRÆFVISSET, ET RVTHINIÆ IN COMITATV
DENBIGHÆNSI VBI NATVS HOSPITALE FVN-
DASSET, SCHOLÆQ INSTITVISSET, VITÆ SANC-
TIMONIA DEO BONISQ CHARVS IN COELESTE
PATRIAM PIE EMIGRAVIT XVII IVNII ANNO
SALVTIS. MDCI. ÆT: SVÆ. LXXIII.
G P Harding Del.
J. Stow Sculp.

FROM THE MONUMENT IN WESTMINSTER ABBEY.

Pub. June 1 1824 by G P Harding, 18. Hercules Buildings, Lambeth

and we must hope that Providence is designing, in this respect, fresh blessings on this our hitherto favoured Land.

We have now mentioned the last of the benevolent deeds of this truly Good Man. He was now approaching to the end of his mortal career. His Will, (Appendix A.) which is annexed to this Memoir, is dated the 2nd of March, 1600, and he departed this life the 17th of June in the year following, in the seventy-third year of his age. His remains were deposited in St. Benedict's Chapel, in Westminster Abbey, on the South side of which, under the second Arch, is a mural Monument to his memory. He is represented in his Doctor's Robes, kneeling upon a cushion before a desk, with a book open before him, and the following inscription is annexed:

D. O. M.

GABRIEL GOODMAN,

Sacræ Theologiæ Doctor Decanus hujus Ecclesiæ Quintus,

cui cum summa laude xl. anos præfuisset et Ruthiniæ, in comitatu

Denbighensi ubi natus Hospitale fundasset Scholameque instituisset vitæ

Sanctimonia Deo bonisque carus in cælestem patriam pie migravit

17mo. die Junii, Anno Salutis MDCI.

Ætatis Suæ LXXIII.

Arms of Goodman impaling those of Westminster College.

Another Monument with his Bust, in a Gown, was erected in St. Peter's Church, Ruthin, with a Latin inscription similar to the foregoing, which has lately been removed from the North Wall to the Chancel, together with another magnificent Marble one to the memory of some later members of his Family, in which his merits are also repeated. His Monument was repaired some years ago, out of respect to his memory. It then presented some marks of the "Sterilis mala robora ficûs," a fate which the Satyrist long ago denounced on such frail memorials of departed worth. But his good works have raised for him a memorial more lasting than these. The good things, which, according to the words of the Brass Tablet to his Father's memory, first

obtained him the name of Goodman, and make it not mere sounding brass, were liberally dispersed by this worthy descendant, and have left behind him a Monument "ære perennius." Inditing of these good matters, the pen has run on to a greater length than was anticipated at the commencement of this feeble tribute, which we will therefore conclude in the quaint language of his fond Panegyrist Fuller, who we have so often quoted: "Though fixed to the Deanery of Westminster forty years, by his facts and his Friend's power, he might have been what he would in the Church of England. Abigail said of her Husband, "Nabal is his name, and folly is with him," but it may be said of this worthy Dean, Goodman was his name and Goodness was in his nature," an assertion, which, it is hoped, has now been amply justified by the foregoing detail of the deeds which emanated from that goodness.

MEMOIR

OF

# Doctor Godfrey Goodman,

## BISHOP OF GLOCESTER.

IT is with a degree of confidence very inferior to that which attended the preceding Memoir, that an Account of Doctor Godfrey Goodman, Bishop of Glocester, is commenced. His name has been transmitted under such a load of obloquy, as the only Bishop of the English Reformation who apostatized to the Church of Rome, that the task requires the pen of an Apologist. It is, however, presumed that the following short and unadorned detail of such passages in his life as are on record, may, in a great measure, serve the office. Should this, in any degree, be the case, it will afford satisfaction to the Writer, who has had during many years to administer the Charities he left behind him, which should preserve a respect for his memory, when the errors of his faith (if he be truly charged with them) have ceased to be pernicious, and have fallen into oblivion.

This singular Prelate was the second Son of Godfrey Goodman, mentioned in the foregoing Memoir as the younger Brother of the Dean, by his second Wife Catherine, Daughter and Heiress of Simon Croxton of Merllyn, near Ruthin, in which Town our Bishop was born, February the 28th, in the first Gregorian year, 1582–3. He was sent to Westminster School at the early age of ten, under the tuition of William Camden, the celebrated Antiquarian, then become Head Master, who, as

stated in the former Memoir, was the friend of his Father and Uncle, from whence he was elected a Scholar of Trinity College, Cambridge, in the year 1600, and subsequently Fellow of that Society. From the very early date of his first preferment, he must have entered into Deacons Orders immediately on attaining his degree of Bachelor of Arts, and principally, it may be supposed, as being the representative of the late Dean of Westminster, his highly venerated Uncle, he soon, as well as by his own merits as a scholar, found zealous friends disposed to advance his interests. Accordingly, it appears, that Doctor Morgan, Bishop of St. Asaph, gave him the Sinecure of the first portion of Llansannan Rectory in the year 1605. Bishop Parry, his fellow townsman and intimate friend of his family, who succeeded Doctor Morgan in the See of St. Asaph, conferred on him successively the Sinecures of Llandyssil, the second portion of Llansannan, Skeiviog and Llanarmon in Yale, the last of which he obtained in 1621, and resigned to Doctor Peter Du Moulin, Son of the famous Protestant Writer of the same name, who took refuge in England. At the same time he enjoyed the patronage of other eminent Prelates, who were zealously attached to the memory of the late good Dean of Westminster. Lloyd, the Author of the Memoirs, who was brought up at Ruthin School, was the Bishop's Contemporary and well acquainted with his early history, informs us, these were Bishops, Launcelot Andrews, Vaughan, and Williams, Lord Keeper, the first being his Uncle's Successor in his Deanery, the second the Dean's Associate in promoting the Welsh Translation of the Bible,* and the last a grateful Scholar of the Foundation at Ruthin. Through the joint influence of these Prelates he became Chaplain to the Queen, and obtained from the Crown, successively, the Rectory of Stapleford Abbots, in Essex, in 1607, and a Canonry of Windsor in 1617, from which Church he held the Rectory of West Ildesley, in Berks. He succeeded to the Deanery of Rochester in 1620, and lastly to

* Doctor Richard Vaughan was a native of Carnarvonshire, of St. John's College, Cambridge, Chaplain to Elizabeth, and successively Bishop of Bangor, Chester, and London. His merit was universally allowed to be equal to his dignity in the Church, but none of his Writings were ever printed. Fuller tells us, in his usual style, that he was a very corpulent man, but spiritually minded; and Owen, his Countryman, has addressed to him one of his best Epigrams,—[*Granger quoted by Yorke's Royal Tribes.*]

Præsul es (O Britonum decus immortale tuorum)
Tu Londinensi primus in urbe Brito.

the Bishoprick of Glocester, in 1624, with permission to hold his Canonry of Windsor and West Ildesley in commendam. By the Register of Kemerton, in the County of Glocester, it appears he was at the same time Rector of that Parish, having purchased the Advowson which, as will hereafter appear, he bequeathed to the Corporation of Glocester, in trust principally for his own Family and Kin. Such rapid advancement to wealth and dignity, and, comparatively speaking, at so early a period of life, must be accounted for, in a great measure, by his connexion with the departed worth we have recorded. The debt of preferment which was so justly due to the Dean seems to have been paid to the Nephew. Not but what he early distinguished himself as a Writer, and in this respect shewed he had talents for sustaining with credit the dignity he obtained. In the year 1616 he published a Work entitled "The Fall of Man, or the Corruption of Human Nature, proved by natural reason." A Copy of this Work in small quarto, which is now scarce, is in Ruthin School Library, and evinces considerable talents in the Writer. We are told by Doctor Samuel Johnson in his life of Milton, "there prevailed at that time an opinion, from which prepossession the Poet seems not to have been free, that the World was in its decay, and that we have the misfortune of being born in the decrepitude of Nature. It was suspected that the whole Creation languished, that neither trees nor animals had the height or bulk of their predecessors, and that every thing was daily sinking by gradual decay." Mr. Murphy subjoins a Note to this passage, and observes that "this opinion is with great learning and ingenuity refuted, in a book now very little known, "An Apology or Declaration of the Power and Providence of God in the Government of the World," by Doctor George Hakewill, in answer to the Work of Bishop Goodman, who was the first who ventured to propagate this notion in England, and which he clearly and unanswerably refuted." To this Goodman replied with "Arguments and Animadversions on Doctor G. Hakewill's Apology." His Writings in this controversy are remembered principally by means of this refutation.

Not long after his elevation to the Bench he obtained an unhappy celebrity by the suspected Doctrines he preached in a Sermon at Court, and is plainly accused by Walker of having broached Popish Heterodoxies. This accusation, however, appears to rest on insufficient grounds. What the Doctrines were which he preached at Court we

are not precisely informed, but we may safely affirm they deserved not so strong a censure. In Laud's Diary, (26th March, 1626) it is said, "In the Convocation held that day, there was much debating concerning the Sermon which Godfrey Goodman, Bishop of Glocester had preached before the King on the Sunday preceding, being the 5th Sunday in Lent, and, April 12th Wednesday at 9 in the forenoon, we met together, viz: the Archbishop of Canterbury, the Bishop of Winchester, Durham, and St. David's, being commanded by the King to consult together concerning the Sermon. We advised together, and gave this answer to the King—that some things were therein spoken less cautiously but nothing falsely, that nothing was innovated by him in the Doctrine of the Church of England,—that the best way would be that the Bishop should preach the Sermon again at some time to be chosen by himself, and should then shew how and wherein he was misunderstood by his Auditors. Whether this or any other step was taken, except that the Archbishop made his report of their opinion, does not appear. After this we learn but little of his proceedings for some years. Antony Wood says, that in 1633 he endeavoured to obtain the Bishoprick of Hereford on the death of Doctor Godwin. But it seems probable that his further advancement was effectually stopped by the remembrance of his Sermon. There had never been much cordiality subsisting between Laud and our Bishop, for the latter being an elevè of the Lord Keeper Williams, would feel a prejudice against his Patron's Supplanter, and this would naturally become mutual. Certain it is that the King and Archbishop were never after at all partial to him, as the following particulars will evince. In his annual returns to his Majesty, Laud repeatedly complains that he could get no account from Glocester. This was the case in 1633, but the next year Bishop Goodman was more complying. He then certifies that he is forced to ordain some very mean Ministers in his Diocese to supply Cures as mean, yet he professeth that, to his knowledge, he never gave Holy Orders to any unworthy person. And, further, he saith that he had put down some Lecturers and set up other some, which he conceives he did without offence, being done on different occasions; (on this sentence His Majesty makes this pithy Note,—"I must be satisfied that the occasions were very necessary, otherwise he shall answer for it,") but saith that he doth not know nor can probably conjecture there is any one unconformable man in his Diocese, which, if it be true, is a great clearing of those parts which

have of late been so much suspected. In the report of 1635, the Bishop informs that the County is very full of Impropriations, which makes the Ministers poor, and this poverty makes them fall upon popular factious courses.* Whether this state of the Clergy occupied all his time, or whether he was unwilling to publish it, is not known, but the two next years he sent no report. The next year, 1638, he confesses that he had been absent from his Diocese a good part of the year, "being kept from his Dwelling House by the infection at Glocester, which just cause of absence he most humbly submits to His most gracious Majesty." The King writes in the margin, "This is well enough if he have left his desire of further absenting himself." These Notes shew that he was completely out of favour, and never likely to advance to higher emoluments.—[*Laud's Try. and Troub. page* 533–8.]

Nothing more is to be gleaned of the History of this singular Prelate till the year 1640, when he again brought himself into notice, and not without some reason, revived the suspicion of a leaning to Popish Heterodoxy by his refusal to subscribe

* To explain this jealousy about Lecturers, it may be observed, that there was a very strong and a very just suspicion entertained by the King, Bishop Laud, and the friends of the Established Church, of these novel Institutions, which were then set up in all parts of the Kingdom, in the Borough Towns in particular which sent Members to Parliament, the History of which is this:— Large sums of money were subscribed to a self-constituted Corporation, consisting of Laity and Clergy, whose declared object it was to purchase up the Lay Impropriations of Tithe, which had passed from the dissolved Monasteries into private hands, and settle them according to their original purpose on the Ministers of the Gospel. In consideration of the deplorably impoverished state of the Parochial Clergy at that period, the design was for awhile generally approved by the friends of the Church, and even the orthodox and excellent Fuller declares "My pen may safely salute them with a God speed, as neither seeing or suspecting any danger in the design." But it was soon observed by the King and the vigilant and active Laud that these Feoffees were untrue to their declared intentions. For instead of settling the Tithes they had purchased on an established Rector, Vicar, or perpetual Curate, under the exclusive control of the Ordinary, they employed them on the maintenance of Lecturers and Schoolmasters, removable at their own will and pleasure. The Conductors of this design being all of the Puritanical School, their insidious design was soon made manifest, and in consequence this Corporation was dissolved by a decree of the Court of Exchequer, which expressed "His Majesty's pleasure, that whatsoever had been thus bestowed should be employed wholly to the good of the Church and the maintenance of *conformable* Preachers in the right and best way." The suppression of these Lectureships by any other Prelate than Bishop Goodman would have been greeted by the Royal approbation, but the "*other some*" he set up were no doubt suspected of being leavened in the opposite extreme. This incident is a clear proof, if any were wanted, that the King and his favourite were both firmly attached to the happy medium of the Establishment.

the seventeen new Canons (Appendix M.) brought forward by Archbishop Laud, which imposed the following Oath on all Clergymen and Graduates in the Universities:

I, A. B. do swear that I approve the Doctrine and Discipline or Government of the Church of England, as containing all things necessary to Salvation, and that I will not endeavour by myself or any other, directly or indirectly, to bring in any Popish Doctrine contrary to that which is established, nor will I ever give my consent to alter the Government of this Church by Archbishops, Bishops, Deans, and Archdeacons, &c. as it now stands established and as by right it ought to stand, nor yet ever to subject it to the Usurpations and Superstitions of the Church of Rome. And all these things I do plainly and sincerely acknowledge and swear, according to the plain and common sense and understanding of the same words, without any equivocation or mental evasion, or secret reservation whatsoever. And this I do heartily, willingly, and truly, upon the faith of a Christian. So help me God in Jesus Christ.

His singular and unhappy proceedings on this occasion are mentioned or alluded to by the Writers of that time, Rushworth, Nalson, Godwin, Fuller, Lloyd, and, some time after, by Antony Wood.

Fuller says, (Ch. Hist. I. p. 22.) that the day before the ending of the Synod he "privately repaired to the Archbishop of Canterbury, acquainting him that he could not in conscience subscribe the new Canons. It appeared afterwards that he scrupled some passages about the *Corporal presence*, but whether on *Popish* or *Lutheran* Principles he best knoweth himself." The same Writer gives an account (Worthies I. 386.) of his prosecuting John Workman, a Clergyman of his Diocese, for "preaching to the disparagement of the Blessed Virgin Mary, though he pleaded his words were only these, "That the Papists painted her more like a Courtesan than a modest Maid." Whether this was before or after the business of the Canons, cannot be known, for no other account of it is to be found. If it was before, it may have been one of the circumstances which seem to have raised suspicions to his prejudice. But to return to the subscription to the Canons, Archbishop Laud himself (Try. and Troub. p. 81.) gives a fuller account of it than the Writer just named.

He says that at the time of the subscription no man refused or so much as checked at any one Canon, or any one branch in any one of them, saving a Canonist or two, * * * * and excepting Godfrey Goodman, Bishop of Glocester, who was startled at the first Canon about the proceedings against the Papists. This Canon is very express for all good and Christian means to bring them out of their superstitious errors, and to settle them in the Church of England. This Canon would not down with my Lord of Glocester. And though, the morning before the subscription was to be, he came over to Lambeth to me, and after great expression of his dislike I gave him the best counsel I could, that he would keep himself out of that scandal which his refusing to subscribe would bring both upon his person, his calling, and the Church of England, in these broken times especially, but I fell so short of prevailing with him, that he told me plainly "*he would be torn with wild horses*, before he would subscribe that Canon," and so we parted. The hour of Convocation drew on, and we met to subscribe the Canons. When it came to the Bishop of Glocester's turn, his Lordship would neither allow the Canons nor reject them, but pretended (as he had once done a week before) that we had no power to make Canons out of Parliament since the Statute of Henry VIII. It was then told his Lordship, that we had the King's power according to that Statute, and that his Lordship was formerly satisfied by the Lawyer's hands as well as we, and that this was but a pretence to disgrace our proceedings, the better to hide his unwillingness to subscribe that Canon against the Papists, as appeared by that speech which he had privately used to me that morning, and with which I publicly charged him upon this occasion, and he did as publicly in open Convocation acknowledge that he spake the words unto me. Besides this, he was further told that in all the Synods the Suffragans were to declare themselves by open affirmation or denial of the Canons agreed upon, and that, therefore, he ought to express his consent or his dissent." After arguing this point the Archbishop proceeds, "Therefore when his Lordship would not do either, I, with the consent of the Synod, suspended him. Divers of my Lords the Bishops were very tender of him, and of the scandal given by him, and John Davenant, then Lord Bishop of Salisbury, and Joseph Hall, then Lord Bishop of Exeter, desired leave of the House (and had it) to speak with my Lord of Glocester, and see if they could prevail with him. They did prevail, and he came back and subscribed the Canons in open Convocation. But I

told him, considering his Lordship's words, I did not know with what mind he subscribed, and would, therefore, according to my duty, acquaint His Majesty with all the proceedings, and there leave it. Antony Wood (quoting some papers which he says "sometimes belonged to Archbishop Laud,") adds, "The Archbishop, upon his refusal to subscribe, told him he must be either a Papist, or Socinian, or Puritan, *which he utterly denied,* and said it was a matter of another nature." The subscription to the Canons went on, proceeds the Diary, no one man else checking at any thing, and, that work ended, the Convocation was dissolved May the 29th, being Friday. The Convocation thus ended, I did acquaint His Majesty with my Lord of Glocester's carriage and with that which was done upon it. His Majesty, having other jealousies of this Bishop besides this, resolved to put him to it. So his Lordship was brought before the King and the Lords in Council, and restrained to his Lodgings, and a Writ "Ne exeat Regnum" sent him. But the Writ proceeded not for anything said or done by his Lordship in the Convocation, but upon other information which His Majesty had received from some Agent of his beyond the Seas, as shall appear hereafter if this be objected against me. In the mean time let this Bishop rest for me."

Fuller, who was an eye witness to these proceedings, describes Laud proceeding somewhat harshly. His account also in some degree seems to impeach the accuracy of the Archbishop's account, as far as it describes the extreme unanimity with which these Canons were assented to. Fuller's words are. (Ch. Hist. B. xi. p. 170) "The next day when we all subscribed the Canons, (suffering ourselves, according to the order of such Meetings, to be all concluded in the majority of votes, though some of us in the Committee privately dissenting in the passing of many particulars) he alone utterly refused his subscription thereunto. Whereupon the Archbishop, being present with us in King Henry VII. his Chapel, was highly offended at him, "My Lord of Glocester, said he, I admonish you to subscribe," and presently after, "My Lord of Glocester I admonish you the second time to subscribe," and immediately after, "I admonish you the third time to subscribe." To all which the Bishop pleaded conscience, and returned a denial. Then were the judgments of the Bishops severally asked, whether they should proceed to the present suspension of Glocester for his contempt herein. Davenant, Bishop of Salisbury, being demanded his opinion, conceived it

fit some Lawyers should first be consulted with how far forth the power of a Synod in such cases did extend. He added, moreover, that the threefold admonition of a Bishop ought solemnly to be done with some considerable intervals betwixt them, in which the party might have time of convenient deliberation. However, some days after he was committed (by the King's command as I take it) to the Gate House, where he got by his restraint what he could never have gained by his liberty, namely, of one reputed Popish to become for a short time popular as the only Confessor suffering for refusing to subscribe the Canons. Soon after, the same Canons were subscribed at York, where the Convocation is but the *hand of the Dial* moving and pointing as directed by the Clock of the Province of Canterbury. And on the last of June, 1640, the said Canons were publicly printed with the Royal Assent thereunto." Nalson and Rushworth give the same account, and shew the same intemperance in the proceedings, in as much as even after he had complied and subscribed he was suspended "ab Officio et Beneficio, till he should give satisfaction to His Majesty and the Church, whom he had so highly affronted and offended."—(Nalson's Collections, vol. 1. page 371, and Rushworth's Hist. Collec. vol. 3. page 1186–7.) His commitment to prison must have been in consequence of the foreign intelligence which Laud mentions, but it is a vindication of his character in this respect that he was very soon released by the King's command.

That Bishop Goodman was at this period exclusively a Papist in decided hostility against the Established Church, there is not sufficient in the foregoing detail to bring home to him. On the other hand, to exhibit him as a sound Church of England Divine, according to the more settled opinions of modern days, would be no easy task. But certainly a modern Writer who says that he was "*in all principles a Roman Catholic*," (Chalmer's Biog. Dict. vol. 1 page 98) is not borne out by anything which has yet appeared, and this is all which those, who, from motives of gratitude, respect his memory can hope to shew. Laud's Diary, which we have quoted, is very positive in asserting that "his objections were directed principally against the Canon about proceedings against the Papists." But (even if this were sufficient to condemn him, and we knew the proceedings recommended by that Canon) without intending to impeach the Archbishop's veracity, we may be permitted to

suspect his accuracy. The well known vehemence of his temper may have led him to make a hasty charge during a fit of irritation, and rendered him deaf to the precise expression used by the object of his wrath. The Bishop had very good constitutional grounds, according to the notions of one party, for refusing to subscribe the Canons in general, and the wild expression Laud charges him with having used, we may, perhaps, be permitted to change into the words "he would be torn by wild horses, sooner than he would subscribe *those* Canons instead of *that* Canon." In our Welshman the Archbishop met with one of his own hasty temper, and in such scenes what really passes is not often accurately repeated by either party, though with no design to misrepresent. We must remember too, that in the Convocation House, on a repetition of the charge of Popery, we are told by Wood, Bishop Goodman utterly denied it, and said it was "a matter of another nature." At that interview he may have taken the same constitutional grounds of objection to the Canons in general, as we are told by Laud himself he did in the Synod, to which, it would have been happier for his fame and character for steadiness and consistency, had he adhered. The popularity he then for awhile enjoyed, would have been permanent, and his name handed to posterity as that of a firm and constitutional character, at least in the opinion of some. The Nation was highly offended with this Convocation, and the seventeen Canons it voted, because in an unprecedented manner it had been continued under the name of a Synod after the Parliament had been dissolved in anger. This was certainly a novel proceeding, for since the Reformation, at least, it had always been customary to assemble the Clergy at the same time with the Parliament, and dismiss them together. The King, by a stretch of his prerogative, dispensed with this custom, contrary to the voice of the Nation at large. Hence even a Bishop in those antiepiscopal days became popular, who had opposed the acts of that unpopular Convocation. In the "Remonstrance of the State of the Kingdom," presented to the King by the House of Commons the 1st of December, 1641, the Synod is charged with an "unheard of presumption," in having made Canons contrary to the prerogative of the Crown, the fundamental Laws and Statutes of the Realm, the right of Parliaments, to the property and liberty of the Subject, and with having imposed a new Oath, (called in ridicule the *&c.* Oath) upon divers of His Majesty's Subjects, both Ecclesiastical and Lay, and laying a tax on the Clergy for the supply of His Majesty, and generally shewing

themselves very affectionate towards the War with Scotland, calling it Bellum Episcopale, and a Prayer composed, and enjoined to be read in Churches, calling the Scots Rebels, to make the two Nations irreconcileable. That all those pretended Canons and Constitutions were armed with several censures of suspension, excommunication, and deprivation, by which they would have thrust out godly Ministers and most of the well affected people of the Kingdom, and left an easy passage to their own design of reconciliation with Rome." The foregoing detail of proceedings against Bishop Goodman, under a suspicion of Popery, though they should no otherwise add to the general merit of Archbishop Laud, may serve to shew the vanity of the latter part of this charge, which the Presbyterians were so fond of urging against him. Perhaps the Archbishop was too eager to accuse our Bishop, with the view of repelling this accusation. It is but justice to use the word *suspicion* with respect to Bishop Goodman, for, at this period of his life, it justly amounted to no more. And it cannot be supposed, that a man of his undoubted piety and moral rectitude, would have continued in the enjoyment of the Dignity and Emoluments of a Church which, if a decided Papist, he must have been studying to overthrow. It is but justice, too, to suppose, that he objected to the Canons on legal and constitutional grounds, (*how* justly is not the question) in which view, notwithstanding the Archbishop's boast of the unanimity of this Assembly, he was countenanced by other Members. Brownrigg and Hacket, (both afterwards Bishops) and thirty-six others, out of about a hundred and twenty, entered a solemn protest against the continuance of the Convocation after the dismissal of the Parliament, and as to the *Oath* imposed at the same time, the unsuspicious testimony of Clarendon pronounces it illegal. His words are, "This Synod made Canons which it was thought it might not do, and gave subsidies out of Parliament, and enjoined Oaths *which certainly it might not do*, in a word, it did many things which, in the best of times, might have been questioned." Giving our Bishop, then, credit for common honesty, he was not a settled Papist at the time of this unhappy proceeding, at least his conduct can be accounted for on other grounds. Let it be observed too, he was one of the twelve Bishops who signed the protest to the long Parliament the year following, which was presented in consequence of the obstruction and insults they met with in their way to the House, and which expressed "an abomination of all practices and opinions tending to Popery,"

and was one of the ten committed, in consequence, to the Tower.

We are informed by Rushworth, in his account of the affair of the Canons, (Hist. Collect. vol. 3. page 1186–7) that, on being released from the Gate House by the King's command, he wrote the following Letter to the Archbishop:—

"Most Reverend, &c.

Bishop Montague, of Norwich, did privately encourage me to dissent, (though I confess I was little moved with his words, for I never had an opinion of that man) yet in public, to please your Grace, he pressed my deprivation, falsely quoting some Councils, (God forgive him as I do). At that instant I could have proved how that, in his person, he did visit and hold correspondency with the Pope's Agent, and received his Letter in behalf of his Son, who was then travelling to Rome, and, by his Letter, he had extraordinary entertainment there. This Bishop Montague would ascribe the credit which he had gotten, was by his writings,* which, in truth, I think are not worth the reading."

Whatever temporary popularity he had acquired by his opposition to Laud, yet, as a Bishop who had been suspected of Popery, he could expect no mercy from the Rebels. Accordingly, we learn from Anthony Wood, (who probably takes it from the Bishop's "Account of his sufferings," which he published in 1650, but which is

* His writings were,
Sancti Gregorii Nazianzeni in Julianum invectivæ duæ cum Scholiis Græcis, et notis editæ 4to. Etonæ, 1610.
Analecta Ecclesiasticarum exercitationum, fol. Lond. 1622.
Apparatus ad origines Ecclesiasticas, fol. Oxf. 1635.
De Originibus Ecclesiasticis Commentationes, 2 vol. fol. Lond. 1640.

He is well known in the History of these times by his celebrated "Appello Cæsarem," for which he was ordered to appear at the Bar of the House of Commons, in the first Parliament of Charles I. on the charge of maintaining Arminian and Popish Errors. (Appendix N.) This affair seems to have been the first cause of contention between Charles and the Parliament, for, Montague being one of his Chaplains, the King complained that bringing him to the Bar of the House of Commons was an encroachment on his prerogative. His Majesty expressed his displeasure with the Commons, and brought the affair before the Council. This Dr. Richard Montague, who, notwithstanding the displeasure of Parliament, was advanced successively to the Sees of Norwich and Chichester, had published a Book in the former reign, called "A New Gag for an Old Goose," being an Answer to a Popish Book, called "A Gag for the New Gospel." For this Book, though anti-papistic, he was originally censured by the Parliament, and then added to his offence by publishing his

not now to be met with) that, in 1643, he was "plundered, spoiled, robbed, and utterly undone." His losses were so extraordinary and excessively great that he was ashamed to confess them, lest they might seem incredible, and lest others might condemn him of folly and improvidence. From that time he lived obscurely in the Parish of St. Margaret's, Westminster, in the House of Mrs. Sibilla Eglionby, making frequent use of Sir Robert Cotton's Library, and, to that of his death, gave himself up to literary pursuits. The Bibliotheca Britannica, by Robert Watt, M. D. under the Article Goodman, informs us, that a Work of the Bishop's was translated into French, and published in Paris in 1644, entitled "Les Devoirs des Creatures à Dieu Par Geoffrey *Bonhomme*," Trad. en Fr. par V. F. A Work in MS. is found in the Bodleian Catalogue, which was, probably, written a short time before the commencement of his sufferings, or, at least, when he was established in his Bishoprick, the title of which savours of the principles imputed to him, viz: "Some Account of the Glastonbury Thorn, by Godfrey Goodman, Bishop of Glocester." Anthony Wood says, that Bishop Goodman "drew up a History from the beginning of the World to his time, and so he ended with the Church of England, as settled by Laws, little regarding the opinion of particular men, but Statutes, Acts of State, Proclamations, Injunctions, &c. In which work he was much beholden to Sir Thomas Cotton's Library. By the same Author we are told that it more particularly related to our own Nation, and, from the year 1517, was very large and distinct, making a great volume,—that, the Author observes in the Dedication, he would forbear printing it during his life, fearing envy and hatred, but would have care taken it should be published after his death. This he did before the Wars began, when he had five Houses in England,†

"Appeal to Cæsar." He was encouraged to this work by Laud and the Bishops of the Arminian party, in order to oppose the decisions of the Synod of Dort, which had condemned the Doctrine of Arminius. Now that the Doctrine of Arminius so generally prevails among Protestants, and has become predominant in the Church of England, we are more than ever impressed with the injustice which prevailed at that time, of connecting Arminianism with Popery, with which there is no manner of relation. But the fact is, and the reason for condemning Arminianism, in the days of James and Charles I. was, that the Articles and Homilies of our Church, in the points relating to the quinquarticular controversy, were then generally received in a Calvinistic sense. As to Calvinism, however, they studiously preserve a strict neutrality. The Papists were Arminians, and therefore, it was thought the Arminians must be Papists,—a groundless charge, from which Archbishop Laud and the Clergy, in general, were undoubtedly free.

† At Glocester, Kemerton, West Ildesley, Windsor, and, most probably, London.

all which were plundered, and his writings in them miscarried. That he thought the defence of the orthodox faith did now chiefly belong to him, having been these ten years the antientest Bishop in the Province. In reference to this Work, Fuller (Worthies) pronounces him "no contemptible Historian." No date is given to this production of his pen, but probably it amused the years of his adversity. In the year 1650 he was employed in a manner becoming his loyalty, and creditable to his sense of obligation to his Patron, James I. Anthony Wood, whose authority is so often quoted, gives the following account of a Work of this date: "Bishop Goodman also wrote "*The Court of King James, by Sir Anthony Weldon, reviewed.*" 'Tis a MS. in a thin Folio, in the Bodleian Library, and has this beginning, "I cannot say I was an eye and ear witness, but, truly, I have been an observer of the times, and what I shall relate of my own knowledge God knows is most true. The conclusion, which is imperfect, is this, "Yet, notwithstanding I have given him (Sir A. W.) the name of a Knight, because he hath pleased so to stile himself, and that I might not offend him." This Manuscript Book (which is still in the Bodleian, but very illegible) is an Answer to a published Book, intituled "The Court and Character of King James, Lond. 1650, written and taken by Sir A. W. which Book being accounted a most notorious Libel, especially by the Loyalists and Court party, was also answered in print by this Bishop Goodman, much of whose manuscript above mentioned is involved in an anonymous Book referred to, intituled "Aulicus coquinariæ, or a vindication in answer to a Pamphlet intituled "The Court and Character of King James, &c." Lond. 1650. The Author of the said "*Court and Character*" was one Sir Anthony Weldon, of Kent, whose parent took rise from Queen Elizabeth's Kitchen, and she left it a legacy for preferment of his issue. Sir Anthony went the same way, and, by grace of the Court, got up to the green cloth, in which place attending King James into Scotland he practised there to libel that Nation. Which libel, at his return home, was found wrapt up in a Record of that Board, and by the hand being known to be his, he was deservedly removed from his place, as unworthy to eat his bread, whose birth-right he had so vilely defamed: yet, by favour of the King, with a piece of money in his purse and a pension to boot, to preserve him loyal during his life, though as a bad creditor he took this course to repay him to the purpose. In his life time he discovered part of this piece to his fellow Courtiers, who earnestly dissuaded

him not to publish so defective and false a scandal, which, as it seems, in conscience he so declined. I have also been credibly informed, that Sir A. Weldon did, at the beginning of the long Parliament, communicate the manuscript of it to the Lady Elizabeth Sedley, (Mother of Sir William and Sir Charles) accounted a very sober and provident Woman, who, after perusal, did lay the vileness of it so much to Sir Anthony's door that he was resolved never to make it public, which is the reason, perhaps, why a certain Author (William Sanderson, in his Proem to "The Reign and Death of King James I." printed in 1655, fol.) should say, that with some regret of what he had maliciously written, he did intend it for the fire, and died repentant, though since stolen to the Press out of a Lady's Closet. And if this be true, our exceptions may willingly fall upon the practice of the Publisher of the said Libel, who, by his additions, may abuse us with a false story, which he discovers to the Reader in five remarkable passages, (see the Preface to Aulicus Coquinariæ) and therefore, in some manner, gives us occasion to spare our censure on Sir Anthony, who was dead sometime before the said Libel was published. The second edition of it printed at London in 1651, is dedicated to the said Noble Lady Elizabeth Sedley, and hath added to it, first, "The Court of King Charles, continued unto the beginning of those unhappy times; and, secondly, Observations (instead of a Character) upon this King from his childhood; thirdly, Certain observations before Queen Elizabeth's *death*." But these are not animadverted upon by Aulicus Coquinariæ or Bishop Goodman, because they came out after they had written their respective answers. This Sir Anthony Weldon sided with the long Parliament out of mere discontent, and when the War ended, was a Committee-man of Kent, for the sequestration of Royalists, and generally Chairman of that Committee."*

Although candour should lead us to object to the broad assertion of Lloyd, (Memoires, page 601) that "of all the Bishops since the Reformation, Goodman was the only man whom the miscarriages of the Protestants *scandalled into Popery*," yet, we must confess, he exhibits at this period of his life unequivocal proof that he halted

* The ingenious Author of the Fortunes of Nigel may have had this man in mind in his Character of the cynical Knight, who, from the description, might be expected to adopt the conduct of this Libeller.

between two opinions. But instead of unchurching the late Establishment and deserting its Communion, he seems to have been anxious to believe it were not impossible to consider it still united in essentials with the Church of Rome, and that the breach might even yet be healed without any dangerous compromise.

Let the following Letter speak to this particular.

A Letter from the Right Reverend Godfrey Goodman, Bishop of Glocester, to the most Reverend James Usher, Archbishop of Armagh, at Lovewick, in Northamptonshire:

Most Reverend,

I have here made bold to send you my "Sufferings," on the backside of the Prayer; and I desire that your return to London may be hastened, if it may stand with your own conveniency, for if you had not been so wholly taken up with printing and preaching, truly, my Lord, I would have been bold to have taken your advice in some points of learning. And now you are in the Country I suppose you are at best leisure, but you want your Library; yet, I doubt not, the good Lady with whom you are (God reward and bless her for being such a nursing Mother) hath many good English Books, and, I suppose, amongst others Bishop Andrew's Sermons; and I pray you, peruse that Sermon at *Easter*, upon this Text, "If any one will be contentious, we have no such custom," and then let me know whether any man did ever speak more for *Traditions* than he doth there for *Customs*, both which words are the same* in effect. Then how many things there are in the Old Law whereof we have no Scripture but only *Tradition*. Then, I pray, let me have your opinion

* A well instructed Protestant will know how to separate the *Tradition of Doctrine*, which is what is objected against the Romanists from the *Tradition of Custom*, which is all Bishop Andrews contends for in his Sermon on keeping the Feast of Easter. The two are very different, though Bishop G. thinks both are the same in effect. His question as to the Kingdoms of Judah and Israel seems to be made in order to reconcile, if possible, an adherence to the Worship of the Church of England, with an acknowledgment of the Pope's Dignity. He would infer, perhaps, that as there were many among the ten Tribes who were precluded from attending the ministrations of the High Priest at Jerusalem, and joined in worship with the Separatists, so might Communicants of the Church of England still acknowledge the Ministry of him who is called by Papists the Christian High Priest.

of *Torniellus,* I have read him over, though I have forgotten much, yet I remember he shews some defects. And, I pray, let me know when the Kingdoms of *Judah* and *Israel* were divided upon the death of Solomon, whether the power of the High Priest were acknowledged in both Kingdoms alike, until Israel fell to Idolatry.

I will trouble your Grace no further at this time; if you please to return any answer, I pray let it be left at the House where you were, and once within a fortnight my servant shall call there. So desiring that we may remember each other in our prayers, I commit you to God's protection, and rest

Your most humble Servant,

GODFREY GOODMAN.

Chelsey, 8th July, 1650.

[*Parr's Life and Letters of Archbishop Usher, page* 553.]

The complexion of Bishop Goodman's mind is fairly stated by Bishop Kennet in his Cronicle, (page 703) where he observes, "The Apostacy of some few considerable men to the Church of Rome, under the late Ruins of the Church of England, was owing to the disorders and confusions, in having no conformity, no Church by Law established, and not knowing where to seek a Church so visible as that of Rome. Bishop Goodman, of Glocester, confessed this cause of his inclining to find out a Catholic Communion. The Socinians (says he) did encrease, some were questioned before the Parliament for denying the Trinity, and yet not greatly punished. I find that the Fonts where we are baptized, and make profession of the Trinity and the Incarnation, they are generally pulled down. I find that the solemnity and joy at Christ's Nativity was forbidden, that Fasting in Lent and Sorrow at Christ's Passion were by public order neglected. I found that all the Memorials of Christ's Passion, the harmless Crosses, were demolished. I found no honour was given to the name of Jesus, no settled Form of Prayer, but every one left to his own inventions. Nor was there any thing appointed for Prayers, but only a little preparation for Preaching. I found that in very many Parishes the Church Doors were locked up, and there was not so much as any public Meeting; the Churches generally decaying and

never repaired, that many would not have their Children baptized, &c. Observing how the Sectaries had prevailed, and converted this Church into a complete Babel of confusion, he appears to have thought God's Judgments had been displayed against it, and, judging by the event, was convinced all had not been right in departing too far from the Church from which we had reformed.

The following remonstrance to the King's most excellent Majesty, of that well known Triumvirate of Fanaticks, Bastwick, Burton, and Prynne, (Ex. Apogo. MS. penes me. W. Kennet) though from such persons it loses its force, is illustrative of the same subject. They alledge that "Godfrey Goodman, Bishop of Glocester, hath, within two years last past, at his proper costs, re-edified and repaired the High Cross in the Town of Windsor, in the County of Berks, near your Majesty's Royal Castle there, and, on one side thereof, caused a Statue, or Picture, about an ell long, of Christ hanging upon the Cross, to be erected in colours, with this Inscription over it in golden letters, "Jesus Nazarenus Rex Judæorum," and on the other side thereof, the Picture of Christ rising out of his Sepulchre, with one half of his body out and the other in, and another Inscription to this effect, "This Cross was repaired at the proper costs and charges of him the said Bishop, being one of the Prebendaries of the Church of Windsor; since which time the said Bishop hath likewise erected an Altar, and made, or caused to be made, new Altar Clothes, Pulpit Cloth, and Cushions, with Crucifixes engraved on them, for his Cathedral Church at Glocester, and solemnly dedicated the same after a Popish manner. And, since Christmas last past, the said Bishop hath superseded one Mr. Ridler, Minister of Little Dean, within the County and Diocese of Glocester, only for preaching against divers gross errors and idolatries of the Papists, (of which he hath divers in his said Parish) and then concluding (according to the Homilies and learnedest Writers of our Church) that an obstinate Papist, dying a Papist, could not be saved, and that if we were saved, the Papists were not, and for refusing to make a formal recantation, which the said Bishop prescribed him in writing, in which recantation the said Bishop (who, the last Parliament, presumed to broach no less than five gross points in one Sermon before your Majesty, which your Majesty appointed him to recant, though he did it not,* but

* They refer to the Bishop's Sermon at Court, before mentioned, which the Archbishop and other Prelates had determined contained nothing false in it.

stinately defended them) most unorthodoxly stiled the Church of Rome God's Catholic Church, and in direct terms affirmed, that in the eye of the Law we are still one with the said Catholic Church, from which we sever only for some political respects; and that it is impossible there should be any greater offence against the Church of England than to say that Papists are damned, in regard of the affinity there is between the two Churches; for we have both the same Holy Orders, the same Church Service, the same Ceremonies, the same Feasts, and the same Festivals, and we have generally the same Canon Law, and, therefore, through the sides of the Church of Rome they do but give deadly and mortal wounds to the Church of England, who affirm that Papists are damned. From which recantation of his making nothing can be more Popish, it having the Jesuits' I. H. S. in the front, and the Jesuits' Doctrines in the bowels of it."

In the year 1653, the Bishop, though now in his seventieth year, continued in full vigour of intellect, and published a Discourse on the "Two Mysteries of the Christian Religion, the ineffable Trinity and the Wonderful Incarnation," in which he calls himself Godfree Goodman, Bishop, late of Glocester. To this Discourse he prefixed two separate Dedications, one to His Eccellency the Lord Oliver Cromwell, Lord General, and the other to the Master, Fellows, and Scholars of Trinity College, Cambridge. In reference to the former, it has been sarcastically observed, and in that spirit of unmerited contempt which has too generally followed his name, that he wrote "a panegerick on Cromwell,* who had ejected him of his Preferments."—[Bingley's Tour.] Yet, on the restoration of the sequestered loyal Clergy to their several Preferments and just rights, we are informed by Bishop Kennet, reference was made to the following passages in this Dedication, which, on the contrary, speak greatly in favour of Bishop Goodman's independent boldness and affection to his suffering Brethren: "I have been now five years petitioning, and if at length by your Lordship's good favour I might prevail, you should for ever oblige me; that either I might know my offence, or otherwise that I might have some means of my own to subsist.

* Ardente bello civili, cum fratribus Reverendissimis paritèr vexatus et spoliatus, Cromwelli tum dominantis, misericordiam libello edito frustrà blanditis servilibus petivit. Godwin de Præsulibus Anglic.—[By Richardson, vol 2. page 134.]

And I will likewise make this motion in behalf of my Brethren the Clergy, that what hath been violently taken from them, their cause never heard, or what a Committee hath done, being no Court of Record, and their power lasting only during the Parliament, that men upon slight pretences might not lose their Freeholds, to the great prejudice of the Liberties and Laws of this Nation, and that Sequestrations, which are but for a time, might not be continued for ever, contrary to their own nature, but that men upon submission and satisfaction might be restored, until some just cause be shewed to the contrary in a legal way. Hereby your Lordship shall do God good service and discharge your own conscience, you shall for ever engage them, and give an earnest of your justice and compassion."—[Kennet, page 303.] Proceeding to plead the cause of the suffering Clergy, he observes, "I was a Member of several Cathedral and Collegiate Chapters,* which are now dissolved, and, lest posterity may hereafter blame them and think their offence to be great, I shall, therefore, give them this testimony, that I take God to witness I did never see anything amongst them but what did proceed from piety and charity and goodness. I was a very diligent observer, and, truly, in their Chapters things passed with as much wisdom and discretion as ever I did see business pass in the Lords' House of Parliament. What charity did we shew to our Tenants in accepting such small fines! By our Counsels we sometimes made them good Husbands, very often we prevented the sale and preserved the lease for the true Heirs, especially if Orphans. And, in a word, they lived better under us as Tenants than ever they will do as Landlords; and I do verily believe that if the Parliament had been pleased to employ the Members of the Church instead of their Committees, Surveyors, and other Officers, (who were the very worst of men) that with renewing leases and putting years into lives, they would have raised as great sums of money (yet reserving the rents and inheritance to the State) as now they have done by selling the inheritance. And, truly, we were provident in improving the Church revenues. I am at this time in wants. I would desire of God no better to live upon than what I have raised and improved in Church Rents, and what I have done, together with others, that I might have but according to my proportion. So that, in a manner, pro tanto, we were in effect Founders of the

* The Athenæ, (Bliss's Edition) makes him to have been Prebendary of Westminster as well as Windsor.

Church, for we might have converted our improvements to our own private uses." * He goes on, "the Gentlemen who were employed for buying in Impropriations, of which Mr. Prynne was a principal man, (vide Note to page 65) did tempt Bishops with bribes with no other intent but to accuse them, and to me in particular they sent twenty Angels, in the business of Cirencester, but I had the grace to refuse it. Many Bishops assured me that they laid not up a farthing on their Bishopricks, and this may appear, for many of them did die very poor, as Worcester, Hereford, Peterborough, and Bristol." In the second Dedication of this Work, to the Members of Trinity College, is the following sensible advice, which has in so great a degree been adopted in more modern days: He observes, that having been bred among them, he wisheth they would change their study of Scholastick into a more practical philosophy. To which purpose he had given them all Mathematical Instruments, Chymical varieties, Herbals, &c. had he not been plundered. He adds, it is now about fifty-four years since he was admitted into their College, that at that time no University in Christendom was better governed. Neither can I conceive how it could be better governed without religious vows." This last observation is an additional instance of the complexion of the mind of its writer at this period, and of its bias towards the usages of the antient Religion. These, we may infer, had encreased with his age and experience of the calamities in which the Kingdom was then involved, by irreligion and Fanaticism. Indeed it appears by the following Letter of Laud to Secretary Windbank, extracted from the Clarendon State Papers, (vol 2. page 17) that he had subjected himself to the power of the dread High Commission Court, under a Charge of Popery, even before the affair of the Canons, which should more properly have been introduced before that account.

Honoured Sir,

I thank your Honour for your long Letter, and I have read it all over to the King, who was as well pleased to your relation as he is altogether

* Bishop Goodman seems to have paid great attention to the subject of Church Revenues, and is said by Lloyd to have committed to writing a scheme, by which "impropriation might be recovered to the Church to make it much richer and no man a jot the poorer." But Mr. Lysons, who makes this remark in a Pamphlet just published, on the Revenues of the Parochial Clergy, adds, the plan is not known to be extant, "either in print or in MS."

unsatisfied with the Bishop's answer and carriage. For the High Commission business I shall give your Honour further account at leisure, but I think the Court did him justice, and shewed him favour. 'Tis all of a piece, and I think, if you viewed him well, there appeared little shew of melancholy or discontent, or great infirmity of stone in his countenance or carriage. Yet I see you are not merciful enough to weep for a man's sorrow that cries downright for a mother of fourscore, and wipes his nose in velvet." Endorsed "by Secretary Windbank, A. D. 1638, Sept. 23d. Lo. Archb. Cant. According to His Majesty's pleasure signified in this Letter, I have written to Sir W. H. 28th of this present, in both the businesses mentioned, and commanded him secrecy in both."

To this Letter the Editor of the Clarendon Papers subjoins the following Note, "This first paragraph relates to Godfrey Goodman, Bishop of Glocester, who was perverted to Popery by one William Hammer, as appears by a Letter from Hammer to Sir William Hamilton, then at Rome, who communicated the whole affair to His Majesty and Secretary Windbank. The Bishop, as appears by some Papers concerning this business, petitions His Majesty for leave to go to the Spaw for his health, pretending to be troubled with the stone, but his design being made known to His Majesty, as above, he could not obtain it. Within a year afterwards he conformed again. This Letter of Hammer,* if it could here be introduced, might, perhaps, have the effect of lowering the Bishop in the estimation of the Reader still more than anything which has yet appeared. And yet, if not very possitive in stating absolute facts in the proceedings and absolute profession and subscription on the part of the Convert it claims, it should be perused with suspicion as to the real state of the case. With the above exception it can prove no more than has been all along admitted, that the Bishop, who, after his interview, conformed again, merely unsettled in his principles. If it be thought that little is gained as an apology for his character by this restriction, let it be observed, that however much our ideas may be softened at

* The Clarendon Papers which are published, are well known not to present all the materials which were before the Editors. If, therefore, the Letter of Hammer should be found among those which were omitted, and which are supposed to be in the Bodleian, it shall be added to the Appendix, where it will speak for itself. At this stage of the Memoir the Writer has not been able to obtain it.

present, we hardly conceive of a decided and settled Papist, in those days of recent conspiracy, but as a Plotter against the happiness and peace of his country. (Appendix O.) Bishop Goodman was certainly not one of this description. Those who think it worth their trouble to weigh the whole of his conduct since the time he first became suspected, will probably come to the same conclusion as the writer; that he entertained a regard, too tender perhaps, for the Mother Church of Rome, and was fearful of making the breach wider by joining in the rancourous spirit of the times, hoping, like many Protestants then and afterwards, (though vain that hope,) to see a reconciliation brought about by mutual and charitable concession between Churches which justly held so many things in common. As this feeling led him in his carriage towards Papists into a conduct which in their vanity they might suppose indicative of a total attachment to their party,* so would it be received in the same light by Protestants of a less Catholick spirit than himself. Hence, without any discrimination, he was branded by one and honoured by the other as a decided *Papist,* though in the main it might have been a Reformed Church he wished to uphold, with no inclination to subject her just liberty to the yoke of an extraneous foreign jurisdiction, the sole principle which renders Papists more suspected than other sects holding erroneous opinions of other descriptions.

We are to suppose, that Bishop Goodman passed some portion of the time of his adversity secluded in the mountains of his native country, if there be any truth in the tradition which exists among the natives of the parish of Llanberis, in Carnarvonshire, where we are informed by Bingley, in his Tour of North Wales, they point out at the back of a House, called Ty-dû, once his property, a rude Stone, which they call the remains of a Cross, before which the Bishop used to perform his devotions. This may possibly be a mere idle story, invented after the report of his heterodoxy had penetrated this remote region; for according to all written accounts,

* One Elway Bevin, Organist of Bristol, and Gentleman Extraordinary of the Capel Royal, who was expelled from those offices in 1637 as a Papist, dedicated his "Brief and short Introduction to the Art of Musicke" to Bishop Goodman.—*Sir J. Hawkins's History of Musick, Vol. iii. p.* 374.

he confined himself the whole of that time to the house of Mrs. Sibilla Agliomby, in St. Margaret's Parish, Westminster, and employed himself in researches in the Cottonian Library. Still the report may be true, and is corroborated by the document (Appendix T,) which speaks of his personal losses in the mountains, and is perfectly consistent with his turn of mind. This feeling is unequivocally marked by the celebrated words of his Will signed but two days before his death, which took place the 19th January, 1655. His remains were deposited in St. Margaret's, Westminster, on the 4th of February, near the Font, with a short inscription above, but the stone has been removed. He is registered simply as Godfrey Goodman.* He was attended on his death bed, says Anthony Wood, by his old acquaintance Fr. a St. Clara, a Popish Priest; but whether at the request of the Bishop, he does not add. We may suppose this Priest was led thither solely by his own zeal; for had it been otherwise, he would doubtless have elicited a more unmeasured profession of Popery than what appears in the celebrated passage in his Will, (Appendix P.) which shall now be laid before the reader:

"I do profess," writes the Bishop nearly at the commencement of it, "as I have lived so I dye most constant in all the Articles of our Christian Faith, and in all the Doctrine of God's Holy Catholick and Apostolick Church, whereof I do acknowledge the Church of Rome to be the Mother Church; and I do verily believe, that no other Church hath any Salvation in it but only as far as it concurs with the Church of Rome."

Now it would be a fair defence of his honesty, if he still must be considered as

* The Author, whose Work is in Kennet's History of England, (Echard) heaps the following obloquy on the Bishop's memory. "It is remarkable, as this was the only Apostate Bishop of our Church since the Reformation, so was he the only one who left children to beg their bread," though he was never married. The calumny, for so it may justly be reckoned, rests on the following foundation alone. "I saw the example (says the Historian) at my own doors, where an old woman, a common travelling beggar, used this argument to incite my charity, that she was daughter of Bishop Goodman." He adds indeed, "though at first I suspected the truth, yet upon enquiry from her after the person, fortune, and even Writings of Bishop Goodman, I found she might well have been that near relation to him." It is due to his memory to say this much, it is not likely that he who left the bulk of his property in Charity, would have overlooked even a natural daughter, if he had one.

at this time an unqualified Papist, to restrict this declaration to the time which had elapsed since his sequestration, though it may seem an affectation of Charity to give his words a restriction with which he did not himself think it worth while to qualify them. We may omit, however, such view of the subject, because he can in a great degree be vindicated on better terms. This startling expression, after all, seems in perfect consistency with what has been previously advanced in the foregoing Memoir of this Prelate, as of a man entertaining an awful respect for the Church of Rome, but not an entire and absolute Dissenter from the Reformed Church of England. Had he been exclusively a Papist, it is obvious to remark that his words should have been much more decided, and proclaimed boldly that no other Church had any Salvation in it, without any restriction. But he makes that domineering Church no more than a leading Branch of the one Catholick and Apostolick Church, implying that *other* Branches carrying Salvation with them might exist at the same time, of which the Reformed Church of England was one. The words, "*but* ONLY *as far as it concurs with the Church of Rome,*" admit of this interpretation. The Church of England has doubtless Salvation in it by an acknowledgement of all the essentials of the Gospel, proceeding "*so far*" with the Church of Rome, from which she derived her saving knowledge. It does not appear certain from this passage, that he denied the Daughter the privilege of interpreting the Scriptures she had derived from her Parent, and thence reforming herself to what her Parent had been in her purer and primitive days, before she lapsed into a dotage on Pagan Rites and Antiscriptural Dogmas. It may be further urged, even from this celebrated Will, in proof of his filial affection to the then suffering Church of England, that he bequeathes money to be distributed "among those Ministers that were deprived of their Benefices by the long and most unjust Parliament." Proofs to the same effect accumulate; for it may be asked, would an exclusive Papist have bequeathed Books to Chelsea College, the object of which Institution* was to maintain a certain number of

* Chelsea College was founded in 1610, pursuant to the Statute of James I. Chap. 9, by Dr. Sutcliffe, Dean of Exeter, for the purpose stated above. It was to consist of a Provost and twenty Fellows, to be chosen by the Archbishop of Canterbury, the Bishop of London, and the Vice Chancellors of the two Universities. Doctor Sutcliffe endowed it with £300 a year and £4000 in money. Three of the Farms wherewith it was endowed were afterwards adjudged by a Decree in Chancery to Mr. Halsey, as heir general of

able Controversialists who were to combat with their Sermons and Writings the adversaries of the Church of England, as well Puritans as *Papists?* He mentions too with pious hope the restoration of the Bishops of Bangor and St. Asaph, whom he had appointed Trustees of his Charities; and it would be illiberal to suspect he wished to see them restored on Popish principles, when this hope is taken in conjunction with his bequest to the ejected inferior Clergy and the persons he appointed to supply their places in the interim. (Vide the Will.) There is no reason then to question the plain sincerity of the Prayer with which he concludes this last Will and Testament, that it "would please God to send times of peace and quietness to this Church, and to restore her to her just revenues and honour."

Quitting then the subject of his Religious opinions, which it must be confessed are not such as can be approved, let justice be done to his good sense and spirit in particulars of another description. The provision of his Will for apprenticing poor boys from his native town into England, in order to improve the working trades of the Principality, where there were none at that time in perfection, and the other for the support of a Traveller abroad, evince a spirit of enlightened Charity, and are well worthy of imitation.* And that this spirit was not confined to the benefit of his native town alone we learn from Lloyd's Memoirs, who informs us that he was a great encourager of his fellow countryman Sir Hugh Middleton's† design of bringing the new river Water through so many difficulties to London. He was a contributor too to erecting the Chapel of St. Peter's College, Cambridge, induced perhaps by a reverence for the name of its Patron Saint, as he had not been connected with the College.

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Doctor Sutcliffe. The Site of this College coming in time into the King's hands, it was founded anew for old and disabled Soldiers, as it now stands.—*Note to Rapin's History.*

* The latter bequest has been changed by a Decree in Chancery into Exhibitions from Ruthin School to either of the Universities. For the mode in which his Trustees now proceed, the reader is referred to a Document Q. in the Appendix.

† Bishop Goodman and Sir Hugh Middleton were both Burgesses of Ruthin, and gave each a handsome and massive Silver Cup to the Corporation, which are still preserved. The Bishop also added to the Communion Plate of the Parish, which was given by his Uncle Dean Goodman.

Lloyd and Fuller both sum up his character in the same words, and shew him to have merited the surname assumed by the former generations of his race: "He was a harmless man," say both of these authors, "hurtful to none but himself, pitiful to the poor, hospitable to his neighbours, compassionate to Dissenters, and against ruining any of an opposite judgement;" to which we may add, he was learned, pious, and charitable. Eccentric as his religious opinions may appear, his loyalty was found unimpeachable even when the former gave cause of offence, which cannot be attributed to interest alone, as he would willingly have relinquished the dignity he occupied, and in a more private discharge of his function submitted to the jurisdiction he could not with the same satisfaction administer. To form a just estimate of his views, we must consider the spirit which influenced so many Church of England Divines besides himself at that time compared with the present. In general they are now no longer desirous of paying any deference to the Church of Rome, from which they would be thought as far removed as possible. But it was otherwise formerly, when the difference between Reformation and Separation had a stronger influence. Hence they studiously looked to her as their model, so far as they could with innocency, as to ceremonies in particular which affected not the essentials of Christianity, because this Catholick spirit opposed the growing puritanism of the age, and some would do so with less caution than others.

But, not to renew a subject which had been relinquished, it is time to conclude. "I remember," says Fuller, "the Ring which Bishop Goodman bequeathed to me with this Posie thereon, "Requiem Defunctis," therefore I will no longer trouble his memory." His memory, it is hoped, may have been rescued by this plain repetition of the passages of his life which are on record from a great portion of the trouble with which it has been assailed. He will have appeared a Good-man, if not always a judicious one. Let his Countrymen and Townsmen in particular, who reap the fruits of his benevolence, contemplate the brighter features of his character, and now that his "human frailties are no more," think only of his

"Charity which glows beyond the Tomb."

# APPENDIX.

# APPENDIX.

## A.

### THE WILL OF GABRIEL GOODMAN, D. D.

In the Name of God, Amen.

I, Gabriel Goodman, Doctor of Divinity, Dean of the Collegiate Church of St. Peter's, Westminster, being at this present of good Health of Body, and of perfect memory, (God be thanked), therefore do make and declare this my last Will and Testament, in writing, the second Day of March, in the Year of our Lord 1600, and in the forty-third of our Sovereign Lady Queen Elizabeth, of the Grace of God Queen of England, France, and Ireland, Defender of the Faith, &c. in manner and form following.

Imprimis. I commend my Soul into the Hand of God, the Father Almighty, my Maker, by whose great mercy, through the merits of the Death and Passion of His only Son my Lord and Saviour and only Redeemer Jesus Christ, I hope and believe to be saved, and to be of the Number of his Elect, having His Holy Spirit a witness of His Grace, and an earnest of the Heavenly Inheritance. I do also confess, acknowledge, and believe All and singular the Articles and Hystories of the true antient Christian, Apostolic, and Catholic Faith, and all whatsoever that is contained in the Holy and Sacred Bible, and agreeing thereunto, praying unto God the Father of all mercies, and the God of Peace, that the Prayer of our Saviour Christ, in John 17th. may work most effectually in these latter days, and that He would sanctify all those that believe on Him by His Truth, that they may be one as He and His Father be one. I do desire and will my Body to be buried in the Collegiate Church of St. Peter, Westminster, near to the place where my good Predecessor and Reverend Father, Mr. Doctor Bill, late Dean thereof, of holy memory, lyeth buried.

Item. I do will my said Burial to be done orderly and decently, by the good discretion of my Executors, without all pomp, in an assured hope of Resurrection unto Glory and Immortality, to the value of two hundred Marks.

Item. I do also wish and desire that there be a Sermon at the said Burial, and the said Sermon to be preached by one of my said Brethren, the Prebendaries, to whom I give a mourning Gown and a Hood.

Item. I wish all my Servants, and College Servants, and Cousins, which shall be at my Funeral, shall have Black appointed to them by the discretion of my Executors.

Item. I give to Mr. Holmes, Chaunter of this Church, a mourning Gown.

Item. I do give to each Minister that serveth in this Church, or in the Parish Church, six shillings and eight-pence.

Item. I do give to every Singing Man of the said Church three shillings and four-pence.

Item. I do give to the Schoolmaster a Ring of Gold, with this posy, "Posui Fundamentum meum in Domino."

Item. To the Usher a Ring of Gold with a Death's Head, with this posy, "Disce Mori."

Item. I give Mr. Camden (now Clarencieux, and my good old Friend) my second Ring of Gold with a Turkey Stone, desiring him to accept of the same, and to give directions to my Executors for performance of my Funeral.

Item. I give to Mr. Hooper, Master of the Choristers, a Ring of Gold which my Lord Dier gave me, with this posy, "Plebs sine lege ruit."

Item. I give to Her Majesty's Scholars, being forty in number, either pieces private, or forty shillings in money, to be bestowed by the discretion of the Schoolmaster.

Item. I do give to the ten Choristers, Books of Prayers, to be appointed by the Chaunter and their Master.

Item. I do give to every one of the Almsmen of this Church, being twelve in number, a Black Gown, and the same to be kept by the Bell Ringers of the said Church, by the discretion of the Chaunter, and they to wear them on Sundays and Holydays, in Term time, and not otherwise.

Item. I do give to my good Lord the Bishop of Bangor, and to his Successors, being Presidents of the Hospital of Christ in Ruthin, a Ring of Gold, with this posy, "Hodie mihi, cras tibi," whom I do humbly desire, for CHRIST'S sake, to see to the well using of the said Hospital, School, and Library, and to that which is and shall be appointed to the use of the same.

Item. Whereas I have, by Her Majesty's License of Mortmain, erected an Hospital, called Christ's Hopital, in Ruthin, and have, accordingly, passed the same to the use of the said President, Warden, and twelve poor folks, I do, in Visceribus Jesu Christi, desire the said President and Warden to have a great care for the well and charitable using of the same, according to the Statutes and Ordinances and Rules which I have made by virtue of that Grant, and acknowledged the same in the High Court of Chancery. And, also, whereas I have annexed hereunto a Free School, newly erected; and have procured Her Majesty's Gracious Grant of that Portion of Llanelidan which Doctor Parry hath had, and now hath, to be used according to the Statutes and Rules devised by me; and, likewise acknowledged in Chancery, for the better Government of the said School. I do will and wish the said President and Warden to have special care and favour thereunto, with free ingress and regress to the Schoolmaster, Usher, and Scholars thereunto, according to special statutes devised and confirmed by me, according to Her Majesty's Grant in that behalf. Also, I desire the President and Warden to have special care of keeping the Library, a true and perfect Inventory of the Books given and bestowed on the same, hoping that my Brethren the Pastors there, having sometimes a reasonable use of the said Books in the said Library, will see that there will be no lack of preaching in St. Peter's Church of Ruthin, or any other in that Deanery where they may do good.

Item. I do give to the Warden of Christ's Hospital in Ruthin, and his Successors for ever, all my Houshold Stuffe, viz: Beddings, Brass, Pewter, Spits, and Linen, with a double white Silver Salt now remaining at Cheswick, provided that the Warden do there enter into sufficient Bond for the preservation of the same to his Successors there, according to the discretion of Mr. Doctor Dunne and Mr. Serjeant Williams.

Item. I do give to the Warden of Christ's Hospital in Ruthin, and his Successors for ever, one of my Gowns and Cassock, at the discretion of my Executors.

Item. I do will that every one of the Poor of the Hospital shall have Black at the time of my Burial, whensoever it shall please God to appoint the same.

Item. I will and do give to the President and Warden of the said Hospital forty pounds, to set the Poor of the Town and of the Parish of Llanrhydd on work, by the advice of Edward Thelwall, Esq. John Thelwall of Bathafarn Park, and Edward Goodman, and their Heirs, being of lawful and full age.

Item. I do give to the Church-wardens and Overseers of the Poor, to be employed to the use of the Poor, according to their discretion, viz: to St. Margaret's Parish in Westminster, forty shillings; St. Martin's in the Field, twenty shillings; St. Clement's Parish, twenty shillings; St. Giles's in the Field, twenty shillings; St. Bride's in Fleet Street, twenty shillings; St. Buttolph's without, Aldersgate, twenty-six shillings and eight-pence; St. Martin's le Grand, whereof part in St. Leonard's, and part in St. Anne's, twenty-six shillings and eight-pence; Cheswick Parish in Middlesex, whereof forty shillings already bestowed to set the Poor on work, and twenty-eight shillings more, the sum total three pounds; Chertsey Parish in Middlesex, twenty shillings; Wimbleton Parish, in the County of Surry, twenty-six shillings and eight-pence; South Luffnam Parish, in the County of Rutland, forty shillings; Ruthin and Llanrhydd and Llanfwrog Parishes, in the County of Denbigh, equally to be divided, forty shillings.

Item. I do give to the Church-wardens and Overseers of the Poor of Waddeston and their Successors, to set the Poor on work, the sum of five pounds.

Item. I do give to my Lord Burleigh, (eldest Son and Heir apparent of the late Lord Treasurer, my late good Lord and Master), two Pictures, the one of his Father, the other of my Lady and Mistress, which are in the Gallery Chamber.

Item. I give to my Honourable Lady, his Wife, a Picture of the Lady Margaret, Countess of Richmond and Derby, which is in my Gallery.

Item. I do give and bequeath to the Right Honourable Sir Robert Cecill, Knight, second Son to my said Lord, by the late Lady Burleigh of blessed memory, a Protoyne in Gold.

Item. I do give to Mr. William Cecill, Son and Heir to Sir Robert Cecill, and Grand Child to my Lord Treasurer, a Ring of thirty shillings value.

Item. I do give and bequeath unto Gawen Goodman, my eldest Brother, a

Bible in Latin, in folio, quarto, or octavo, a Ring of Gold, with this posy, "Concordia fratrum," a Cassock of Satin furred, and a Satin Doublet.

Item. I give to Edward Goodman, his eldest Son and Heir, a Bible in Latin, and a Serjeant's Ring, with this posy, viz: "Lex Reipublicæ Vita," and a Cup with the brims and bottom, all gilt, with my Arms engraven on it.

Item. I do give to my Cousin, his Wife, the best Ring, with a Turkey Stone.

Item. I do give to his Son, Gabriel Goodman, (my God-son and Nephew), a Ring of Gold, with G. G. engraven on it, with my Arms, 1576.

Item. I do give to every one of the Daughters of Edward Goodman, half-a-dozen of Silver Spoons, at forty shillings value.

Item. I do give to Mildred Goodman, Daughter of Edward Goodman, a piece of Plate, of the value of three pounds, given to me by my late Lady and Mistress, Mildred Burleigh.

Item. I do give to Godfrey Goodman, second Son of my said eldest Brother, a Bible in Latin.

Item. I do give to Thomas Goodman, the third Son of my said Brother, the Psalms of David, with the Proverbs of Solomon, and others annexed to that, in Latin, the big Serjeant's Ring, with this posy, "Lege firmatur solum," my own Nag which I ride on, trusting in God that he will shew himself a faithful Officer unto the College, who, I doubt not, will consider of him accordingly.

Item. I do give to Dorothy Roberts, Daughter to my said Brother, a piece of Gold of the value of fifteen shillings.

Item. I do give to Catherine Salusbury, his second Daughter, a piece of Gold of the value of fifteen shillings.

Item. I give Gabriel, her Son, forty shillings.

Item. I give to my Sister-in-law, Jane Thelwall, a Ring of Gold with a red Stone, and another Ring which my Mother gave me, with this posy, "Concordia fratrum."

Item. I give to Gabriel Goodman, eldest Son of my late Brother Godfrey, deceased, and Jane Thelwall now living, (his Wife), a Latin Bible, a Ring of Gold

with my Arms engraved and Grasshopper thereon,* and another little Ring, with this posy, "Lege firmatur solum." And I give Godfrey, younger Son of my late Brother and of my said Sister, a Greek Testament in 16mo, a Ring of Gold, with this posy, "Annulus dispensationis cum Christo." And I also do give him an Advowson of the Wardenship of Ruthin. So that he conform himself to the Statutes and Ordinances, and also have a care of the Poor, the School-House, and Library there.

Item. I do give to the two Daughters of my late Brother Godfrey and of my said Sister, a piece of Plate of four pounds to each of them.

Item. I do give to my Brother, William Griffith, the third Ring of Gold with a Turkey Stone.

Item. I give to Edward Griffith, his Son, a Bible in English.

Item. I do give to Henry Chambers, Father to John Chambers, a Book of Psalms and Proverbs in English.

Item. I give to John Chambers, his eldest Son, a Bible in Latin.

Item. I give to Robert Chambers, his second Son, a Testament in Latin.

Item. I do give to my Cousin, John Price, my Mourning Gown and a Hood of black Cloth, and a Ring of Gold, with this posy, "Vale dum venis."

Item. I do give to Hugh Goodman† Flacc. Illyric. and Beza on the New Testament.

Item. I do give to his Son, Gabriel Goodman, a piece of Gold of thirty shillings.

Item. I do give to my Brother-in-law and Cousin, Edward Thelwall the eldest, of Plâs y Ward, a Ring of Gold with the Picture of a Woman in an Agate.

Item. I do give to my Cousin Simon, his eldest Son, a piece of Gold of fifteen shillings.

Item. I give to Edward Thelwall, his Son and my God-son, the King's Psalms in Latin.

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* This Ring and another with the posy "Concordia fratrum," are in the possession of JOHN LLOYD WYNNE, Esq. of Coed Côch, kept in a Box, with a slip of paper inscribed "To be kept by the Heir of Llannefydd for ever."

† This Author lived in the middle of the Sixteenth Century. His Work (in Latin) is "A Catalogue of the Witnesses of the Truth," shewing that the Church, in all ages, had learned and godly men, who opposed the Pope and his abuses.

Item. I do give to Herbert Thelwall, second Son of Edward Thelwall the elder, a Bible in Latin, octavo, and a Book of Service in Latin.

Item. I give to the Dean of Westminster that shall be my Successor, and to his Successors there for ever, two Rings of Gold, with these posies, "Homo Bulla, &c." "Vince Bono malum."

Item. I do give to Mr. Proud a Ring of Gold of the value of twenty shillings.

Item. I give Simon Thelwall a Ring of Gold of the value of twenty shillings.

Item. I give my Servants that have been nearest unto me, and have served me truly and faithfully in their service, and shall serve me at the time of my death, as followeth: To John Wynterberne, forty shillings; to Gabriel Birkhead, my God-son, who hath served me ever since he was a Scholar, eight pounds six shillings and eight-pence; to Henry Northage, four pounds; to Hugh Foulkes, five pounds; to Roger Edwards, twenty shillings; to Thomas Poyner, twenty shillings; to Edward Field, twenty shillings; to Thomas Roberts, twenty shillings; to Thomas Ffynch, twenty shillings; to John Hadley, twenty shillings; to Walter Holland, twenty shillings; to Edward Hoolman, twenty shillings; to John Blackburn, twenty shillings; to Ellis Bonner, twenty shillings; to Thomas Beck, twenty shillings; to John Williams, twenty shillings.

Item. I give to Christ's College in Cambridge, of the Foundation of my Lady Margaret Countess of Richmond, and Mother to King Henry VII. the Picture of the said Lady, to continue in that Library, and whatsoever Book they have not, which I have, being unbequeathed.

Item. I do give to the Lady Frances Sydney Sussex College lately built, her Picture which I have in my Gallery, and a Bible of Complutensis Edition, desiring them to have special care in their election of such Scholars as shall be recommended unto them out of the School of Ruthin, being of my Foundation.

Item. I do give to the Fellows and Master of St. John's College in Cambridge, a Bible in Hebrew and a Greek Testament, desiring them to have the more regard to the said School of Ruthin in their election, in respect that of late, Doctor Gwynn, late Fellow of the said College, did add two Fellowships and six Scholarships, who had most part of his living out of the Lordship of Dyffryn Clwyd.

Item. I do give to Jesus College, in Cambridge, a Bible in Latin Manuscript,

desiring them to have a regard to the said School of Ruthin.

Item. I give to Mr. Bodley, the worthy restorer of the Library of the University of Oxford, Lexicon Chaldaicum and Albatu: in Hebrew, to the use of the said Library.

Item. I do give to Jesus College in Oxford, a Greek Bible of Aldus print, in folio, wishing them to be a complete Society, and that they will have a like regard to the School of Ruthin.

Item. I do give and bequeath, my Funeral discharged and my debts paid, and my Legacies bestowed according to this my Will, the residue of my Goods that shall be (reserving twenty pounds to be bestowed towards the Conduit in Ruthin, from the Fountain called Galchog, into the midst of the Town of Ruthin, whereof one Quill is to be conveyed to my Father's House, late my Father's House of blessed memory, being the House I was born in. And another Quill to be conveyed to the Warden's Lodgings, for the use of the School and Hospital), to be bestowed on my poor Servants, poor Kinsmen, poor Scholars in Ruthin School, and poor Scholars in Jesus College, Cambridge and Oxford, Christ's and St. John's College, Cambridge, of the Foundation of the Lady Margaret of blessed memory.

Item. I do revoke all former Wills whatsoever, and do appoint this to be my last Will, Provided always, I may annex a Schedule, or Codicil, to be sealed and subscribed by me.

Item. I do give to my good Friend, Mr. Doctor Dunne, my double-gilt Tankard which is in the College Buttery, desiring him to be the Overseer and Interpreter of this my last Will, if any doubt or controversy shall rise, to whose judgment I would have my Executors submit themselves.

And if any of the Legatories in this my Testament shall contend for any more Legacy than is before expressed, that then the Legacy given shall be utterly void and of no effect.

Item. I do constitute and appoint Mr. George Bellot, and Rice Williams* my

* Tradition says, that this Rice Williams, the Servant of the Dean, was also his Virger of Westminster Abbey. He was an imitator of his Patron's good Deeds, and on returning to his native Country, founded Jesus Chapel, in the Parish of Lanfair Dyffryn Clwyd, as a Chapel of Ease. The Curate is to teach School in the Chapel, and to read Prayers every Sunday Evening, and Morning Prayers on Holydays and Wednesdays

Servant, to be my Executors of this my last Will and Testament, and to either of them I give a piece of Plate of twenty nobles value, for their pains to be taken about the execution of this my last Will.

GABRIEL GOODMAN.

Sealed and Subscribed in the presence of those whose Names are hereunder written.

WM. CAMBDEN,
MATTH. SOLMES,
SYMON THELWALL.

This Will contains six Sheets of Paper.

Testament. Venerabilis Viri D. Gabr. Goodman, Decani Westmon: qui Obiit 17° Junii, 1601.

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and Fridays in Lent. By his Deed of Feoffment, dated January 29th, 1626, he granted a Rent Charge of £6 13*s.* 4*d.* on his Estate of Eyarth Uchaf, in this Parish, and also a small Tenement adjoining the Chapel, valued at £3 6*s.* 8*d.* per annum, to Edward Price of Llwyn-ynn and Thomas Lloyd of Plâs Einion, their Heirs and Assigns for this pious work. The Chapel has since been augmented considerably by the Governors of Queen Anne's Bounty.

There is often a happy contagion in pious deeds. Thus, as this Founder had been an humble imitator of his revered Master in founding this School, so did this Institution of Jesus Chapel suggest a precisely similar Establishment in the Parish of Wrexham more than a Century afterwards. Mrs. Drelincourt, and her Daughter Lady Primrose, were once Inhabitants of the Parish of Llanfair, and took this Chapel and School as the model of their Foundation of Berse Chapel. Hence the Parish of Llanfair has the privilege of sending one Scholar (if not more) to Berse School.

APPENDIX.

## B.

## GRANT OF THE COAT OF ARMS OF THE GOODMANS.

1573.

To all and singular, as well Nobles and Gentlemen, as others to whom these presentes shall come, Robert Cooke, alias Clarencieuse, Esq. Principal Herault and Kynge of Arms of the Southe, Easte, and Weste partes of this Realme of Englande, from the Ryver of Trente southewardes, sendeth greetinge, in our Lorde God Everlastinge. Whereas, aunciently from the beginninge, the valiant and vertuous actes of woorthie persons have been comended to the worlde, with sundrie monumente and remembrance of their good desertes, amongest the whiche the chiefest and most usuall hathe bene the bearinge of signes in fieldes called Armes, which are evident demonstracons of prowes and valoure, diverselye distributed according to the qualities and desertes of the persons, whiche order as it was prudentlie devised in the beginninge to styrre and kyndle the hartes of men to the imitacon of vertue and noblenes, even so hath the same bene and yet is continuallie observed to th' end, that such as have done comendable service to their Prince or countrey, either in warr or peace, may bothe receave due honoure in their lyves, and also deryve the same successively unto their posterytie after them. And, being required of Gawen Goodman, the Son of Edward Goodman the Son of Thomas Goodman the Son of Edward Goodman the Son of John Goodman,* sometyme of Ruthin, in the Countie of Denbighe, Gent. to make searche in the Registers and Recordes of my Office, for the auncient Armes belonginge to that Name and Famylie whereof he is descended, whereupon I have made searche accordingly, and doe fynde that he may lawfullie bear their Armes and

* This Document, which is communicated by the kindness of JOHN LLOYD WYNNE, Esq. of Coed Côch, is no impeachment of the accuracy of what has been advanced, although it attributes the name of Goodman to the Ancestors of Edward, the Father of this Gawen and the Dean. The English Herald finding that the Father of the Applicant bore that name, would, of course, carry it back through all generations, not knowing the state of the case, and ignorant, most likely, of the Welsh custom of Aps.

Creaste hereafter following; That is to saie, partie per pall ermyn and sable, an Egle with two neckes, displayde, golde, on a Canton azure, a martlet goulde, and to his Creaste upon the Healme out of a Crowne golde, a deme Egle displaied with two neckes ermyn, mantled gulles, doubled silver, as more plainely appeareth depicted in the margent, whiche Armes and Creaste, and everie parte and parcell thereof, I, the said Kinge of Armes, by power and authoritye unto my Office anexed, and graunted by Letters Patente under the great Seale of Englande, have ratified, confirmed, and allowed unto the Posteritie of Edward Goodman, Father of the foresaid Gawen Goodman, Gent. and they the same with their due difference to use, bear, and shew for evermore in Sheilde, Coate Armour, or otherwise, at their liberty and pleasure, without impediment, lett, or interruption of any person or persons whatsoever. In Witness whereof, I, the said Clarencieuse, Kinge of Armes, have signed theis presentes with my hande, and thereunto sett the Seale of my Office, this XXI Daie of November, in the fivetinth Yere of the Reigne of our Sovraigne Lady Queen Elizabeth, Anno Dni 1573.

ROB. COOKE, alias CLARENCIEUSE,

Roy. D'armes.

## C.

The following Cywydd, or Poem, being an eulogy on Dr. Gabriel Goodman, is extracted from page 458 of a folio volume of 807 pages, entitled Barddoniaeth Beirdd Cymru, edited by the late Owen Jones, formerly of Glyn Myvyr, in Denbighshire.

William Owen Pughe, London, Dec. 6, 1823.

### MAWL DEON GOODMAN.

Arçangel oedd Abriel dda,
Yn ei swydd, cyn oes Adda;
Mae o'r henw mawr wr hynod,
Mewn *devein** myn Duw ei vod.
*Mastr* Deon, *Westmestr* duedd,
Mab Edward, Saint Lenard wledd,
Gabriel (ardd gobr elw urddas),
Gwdman, grym à geidw mewn gras.
Vry ca'r iaith o vrig Rhuthyn
Vawrhau ei harver ei hun:
O'i llu grym ni vedd Lloegr iaç,
Yn ei ddydd, ieithydd ddoethaç.
Gwr à ŵyr (nid synwyr sal)
Groew-iaith ddilesg, ryw Thelwal.
Rhyw iddo vydd, lle rho vawl,
O'r Bethels, rhoi aur bathawl;
Gwaed Iarddur á gai bur barç;
Gwaed diball ai'n goed hybarç
Gydag Ystanlai goedydd;
Gwaed Donns hen yn gòlyn sydd;
Henwau teg yw henwaed hwn
Hyd at arglwyddi Dyttwn
Llin Lanfordd hael dros ael Sieb
Llin Deweild llawn duwioldeb
Hen waed yr hwn á edir
Hen gyfion Edeyrnion dir:
Gwinwraidd urddedig iawnryw;
Gwenith oedd bob rhith o'r rhyw;
Gwenith tyner heb leren,
Gwyn, tad tywysogion hen;
A gwraidd à vag arwydd vydd
Y llwyn yn deg berllanwydd:
Llwyn glas, ac yn llawn o glod,
Llin hwn oedd berllan hynod;
Iawn gael o'r berllan hael hon
Aval da vàl y Deon.
Aeth o iawn glod iaith ein gwlad
A çoviwn àr dderçaviad

* *Devein*, a corruption of the English word divinity: from about the fifteenth Century downwards the Welsh Poets thought little about the purity of their Language.

Deubarç gyda çyd obaith,
Dàn un y sy'n codi 'n iaith,
Cymraes, (llwyr y caym ras lles)
Bur iawn enw yw'n brenines:
A Chymro sydd (fydd gofhau)
O'r gwyr bregethwr gorau.
I ras Elsbeth pregethu
I ieirll bawb ereill i bu:
A phregeth wir hir yr hawg
Y Deon oedd vlodeuawg;
Doctor hael caredig teg;
Dwvn yw at waith *deveindeg*.
Os mawr rhad dysg savadwy,
Uwç dwys vainc ei çadw sy vwy:
A ddysgodd cadwodd vàl cynt,
A dau esgob nis dysgynt:
Arwydd gloew, rhywiogrwydd gwlith,
I vyn'd â thair rhyw vendith:
Bendith ei dad, forddiad fydd;
Bendith ei vam, bob undydd;
Trydedd pam, gamwedd gymmhell,
Yw bendith Duw, bendith well.
A Duw o'r nev, a'i grev groes,
I'r Deon á ro dwyoes!
Troes y Deon ddaioni,
Tra vo'n iaith, at ein trev ni;

Ysgol rad, ni sigla'r un,
A'i thraethu 'n rhwym wrth Ruthun:
Diau, rhoir am odrau hon
Duwiawl gov am y Deon:
Oed Duw yna 'n cytunaw
At riv yw pymtheccant draw,
(Hof dreigl) a phedwar ugain,
Onid çwe blwydd, rhwydd yw'r rhai'n.
Y Deon, swydd Awstyn Sant,
I'w genedl yw 'r digoniant;
Moliant, màl i gŵyr miliwn,
A mawrhad Cymru yw hwn.
Iawn ydyw dwyn, wedi ei dad,
Arvau'r gwaed àr vawr godiad:
Eryr du oreuraid wedd,
A dau bèn, i gadw bonedd
Mewn *per pal* yn cymalu,
Mae'n deg o *ermin* a du,
Er parç, a *martlet* aur pur
Ar aes canton o'r asur.
Er iddo vyn'd i rad vawr
A'i hennill hi yn unawr,
Da cyvyd lain nod cavell,
Trwy rodd Duw draw i rad well:
Arçangel yw'r enw o seiliaw
Arç-esgob vydd ddydd à ddaw.

## D.

## BREVE DE EXECUTIONE JUDICII VERSUS IOHANNEM PEETERS ET HENRICUM TURWERT HÆRETICOS COMBUSTOS.

ELIZABETHA, DEI GRATIA, &c., VICECOMITIBUS LONDON. SALUTEM.

Cùm, Reverendi in Christo Patres, Edwinus, Providentiâ Divinâ, Londoniensis Episcopus, Edmundus, eadem gratiâ, Roffensis Episcopus, ac, Prædilecti et fideles nostri, Willielmus Cordell Miles Rotulorum sive Scriniorum nostrorum magister, Rogerus Manwood, Robertus Mounson Justiciarii nostri in communi Banco, Alexander Nowell Sancti Pauli London. Gabriell Goodman Westm. Ecclesiarum respectivè Decani, et alii, tanquam Cognitores, Inquisitores, Judices, et Commissarii, inter alios, per Literas nostras Patentes sub Magno Sigillo nostro Angliæ gerentes datam undecimo die mensis Maii ultimò præterito, sufficienter et legittimè deputati, nobis significaverint, quòd ipsi, contra et adversus quosdam Iohannem Peters et Henricum Turwert Flandricos oriundos, in hoc regno nostro Angliæ degentes, de et super nephando crimine Hæreseos ac detestandâ Anabaptistarum Sectâ, apud bonos et graves, enormitatibus diffamatos, auctoritate prædicta procedentes, prædicti Iohannes Peters et Henricus Turwert, coram præfatis Reverendis Patribus ac aliis Commissionariis nostris personaliter comparentes, prædictum nephandum crimen Hæreseos, ac detestandam Anabaptistarum Sectam, ac alios errores contumaciter, et ex quadam pertinacia omninò sustinuerunt et defendebant, ac eorum alter sustinuit et defendebat, per sententiam diffinitivam ejusdem Reverendi Patris London. Episcopi, cum consensu cæterorum Commissionariorum nostrorum prædictorum, justè legittimè et canonicè, contra eosdem Iohannem et Henricum in ea parte latam, Hæretici adjudicati et pronunciati existant, et ideò tanquam Oves morbidas à grege Domini, ne subditos nostros suis contagionibus inficiant, ejiciendos et eliminandos fore decreverint.

Cùm igitur, Sancta Mater Ecclesia non habet quod ulterius in hac parte facere et exequi debeat, iidem Reverendi Patres ac alii supradicti Commissionarii, eosdem Iohannem et Henricum damnatos Hereticos, brachio nostro seculari reliquerint, et

condignâ animadversione plectendos, prout per literas patentes præfati Reverendi Patris Episcopi London. cum consensu cæterorum in hac parte Collegarum, superinde confectas, Nobis in Cancellariam nostram certificatum est;—

Nos igitur, ut Zelator Justitiæ, et Fidei Catholicæ Defensor, volentesque Ecclesiam Sanctam ac Jura et Libertates ejusdem, et Fidem Catholicam manutenere et defendere, ac hujusmodi Hæreses et Errores ubique (quantum in nobis est) eradicare et extirpare, ac Hæreticos sic convictos animadversione condignâ puniri, attendentesque hujusmodi Hæreticos in forma prædicta convictos et damnatos, juxta leges et consuetudines regni nostri Angliæ in hac parte consuetos, ignis incendio comburi debere,—

Vobis præcipimus quòd dictos Iohannem Peters et Henricum Turwert in custodia vestra existentes, apud *West Smithfield* in loco publico et aperto, ex causa præmissa, coram populo igni committi, ac ipsos Iohannem Peters et Henricum Turwert in eodem igne realiter comburi faciatis, in hujusmodi criminis detestationem, aliorumque hominum exemplum, ne in simile crimen labantur; et hoc sub periculo incumbenti nullatenus omittatis.

Teste Reginâ apud *Gorhambury* decimo quinto die Julii, (1575).

Per ipsam Reginam.

Et Warrantum inde remittitur prædicto Domino Custodi Magni Sigilli Angliæ per ejus Mandatum.

Rymer's Fædera. Tom. xv. p. 741. Edit. Secunda. fol. Londini, 1728.

Vide Strype's Parker, p. 490; also, No. 98, Appendix Do. p. 1831.

## E.

## IN POSTREMAM GUILIELMI CAMDENI ANTIQUITATUM EDITIONEM EPIGRAMMA.

G. Ga.*

Sementem sterili quoties tellure recondit,
Luditur optatâ fruge colonus iners.
Ventifugæ nunquam dominus ditescit arenæ;
Pinguis at irriguo flumine terra beat.
Fœcundum facunde solum Camdene secasti,
Illud et ingenii nobile flumen aquat.
Atque ut opima solet jacto cum semine Gleba,
Parturit innumeris granula adaucta modis;
Sic toties cusus tibi qui fuit ante libellus,
Cultior antiquo prodiit ecce liber.
Heu! nusquam tanto respondent arva Colono,
Cujus ab ingenio prominet his Genius?
Sume animum. Cum te hinc discedere jusserit ætas,
Ut quæras tritâ pascua læta viâ;
Semper *Camdenus* simul atque *Britannia* vivent:
Longævus nequit hic, dum manet illa, mori.

* This may, perhaps, be the production of GODFREY GOODMAN, the Bishop.

## APPENDIX.

## F.

## STATUTA SCHOLÆ LITTERARIÆ IN VILLA DE RUTHYN, AD DEI GLORIAM, ET ECCLSIÆ REIQUEPUB: UTILITATEM COLLOCATÆ.

De qualitate Didascali et Hypodidascali.

Statuimus et volumus ut Didascalus sit vir bonæ existimationis et famæ, major viginti quinque annis, Artium Magister aut Doctor Grammatices gradu, et qui totus in id incumbat, ut discipulos suos et bonis literis, et bonis moribus ornatos efficiat.

Hypodidascalus similiter sit vir bonus, Baccalaureus Artium, aptus ad Pueros pro officii ac loci sui ratione docendos, non minor quam Viginti annos natus, et qui in Discipulis suis erudiendis assiduam sedulitatem et industriam ponat.

Sit uterque horum teneræ ætati Exemplar omnium Virtutum, Sintque Cœlibes.

De Officio Didascali et Hypodidascali.

Videant Didascalus et Hypodidascalus quantum in se situm est, ut Discipuli sui non solum rationem intelligendi et loquendi et scribendi assequantur, sed etiam ut Deum religiosè colant, Parentibus demissè obtemperent, et omnibus qui prudentiâ, ætate, usu rerum antecedunt, observantiam præstent, Sintque et corpore et vestibus et omnibus rebus quas tractant, mundi, modesti, verecundi, et in Schola, plateis, atque etiam lusibus, attentos animos ad decori conservationem teneant. Hæc ut melius curentur, Didascalus aliquot ex pueris maturioribus ac doctioribus constituat Monitores, sive moderatores, qui delinquentium nomina deferant; in singulis tamen Classibus constituat Capitaneum moderatorem cæterorum suæ Classis et Ordinis, ea tamen ratione ut singuli supremæ Classis moderatoribus subordinentur.

Monitores sint in { Scholâ - - - - - 2 ; Templo - - - - 2 ; Plateis et Campis 3 }

## APPENDIX.

Didascalus, si in Scholâ sit, quos per monitorum accusationem, culpæ vel negligentiæ affines invenerit, corrigat et puniat: Ejus autem absentis vicem ac locum Hypodidascalus tum in hâc re suppleat, tum etiam in omnibus;

Atque, ut pueri majorem officii sui rationem habeant, volumus ut unaquaque hebdomade, die lunæ, nisi Festus sit, sub horam nonam, ante meridiem judicium detur, et in Crimina puerilia animadvertatur, nisi forte Didascalus interdum ex causâ id prætermittendum duxerit. Æquum tamen censemus, ut quædam statim arbitratû Didascali puniantur, et in diem Lunæ non differentur. Cum autem auditæ fuerint accusationes in illo quasi solemni judicio, et castigationes adhibitæ, (nisi venia nonnunquam danda videatur) volumus ut Didascalus orationem habeat, quâ pro re natâ vel vehementer ad Virtutem cohortetur, vel acritèr a turpitudine revocet, vel asperè desidiam reprehendat vel ornatè diligentiam suadeat.

Quod ad indulgentiam et acerbitatem attinet, volumus ut illa quæ est inter nimiùm et parùm mediocritas servetur. Puerorum auriculæ, nares oculi aut facies ne feriantur, aut ullo ictu lædantur.

Ut Cultus Dei potissimum celebretur, Volumus ut Diebus profestis, primo mane sub horam sextam, ad pulsum Campanæ, in Templo conveniant, tam Præceptores, nisi legitimè impediti sint, quam Discipuli in Oppido commorantes, ibique unâ publicè Deo preces fundant. In docendo, methodo, et moribus puerorum castigandis, Hypodidascalus judicio et authoritati Didascali obtemperato. Hypodidascalus manè et vesperi in Scholâ preces, quarum formula ad calcem horum Statutorum adnectitur, recitato, vel ab alio recitari curato.

### De Modo et Ratione Docendi et exercitationibus Scholasticis.

Qui discendi causâ in hanc Scholam confluunt in Sex Classes dividuntor, Tres superiores ad ordinariam operam et curam Didascali spectanto, reliquæ sub Hypodidascalo sunto. Hypodidascalus mane post preces a Templo mox Scholam discendi causâ ingreditor; Didascal: verò intra semihoræ curriculum post. Ac post meridiem ille intra semihoram in Scholam redito, hic autem sub horam primam.

Hypodid: mane Scholam ingressus, ordiatur a prima Classe, hoc est, infima, ibique recitantes unam ex partibus orationis et aliquam verbi conjugationem pro more in plerisque scholis usitato, diligenter audiat, et quidquid puerili ingenio subdifficile

videatur dilucide explicet, eodemque etiam exercitationis Genere, in secundâ et tertiâ classe utatur ad horam usque septimam.

Didascalus manè Scholam ingressus, classes superiores, nempe quartam, quintam et sextam, in præceptis ac regulis Grammaticæ Latinæ, vel Græcæ exerceat. Tum omnes Classes paulo ante septimam quæ pridie sibi prælecta fuerant, memoriter reddant eo ordine, ut Custos semper incipiat, qui etiam cæteros recitantes diligenter observet, ut onus illud Custodis in alium trajiciat.

Paulo ante octavam Didascalus suis Sententiam aliquam quartæ Classi ex anglicano Sermone in Latinum vertendam, Quintæ aliis verbis efferendam, Sextæ versibus concludendam, proponat, quam quidem Sententiam ab ore Præceptoris Custos excipiat primus, et primus vertat.

Hypodid: item tertiæ et secundæ Classi sententiam aliquam proponat similiter vertendam, et primæ quoque, sed eam brevissimam.

Has Sententias in Latinum Sermonem purius et emendatius conversas, Præceptores jubeant scribi et postridie memoritèr ante horam nonam recitari.

Istæ exercitationes, superius præscriptæ, ita sunt expediendæ, ut omnibus ad jentaculum semihora ante nonam concedatur.

Tribus superioribus Classibus (diè Saturni vesperi) proponatur Thema, de quo aliquid scribant, tum solutâ oratione, quod die Lunæ ante horam 3m. pomeridianam Didascalo tradant, tum versibus, quod die martis similiter Didascalo exhibeant.

Eisdem Classibus constituatur aliud Thema die Martis vesperi, quod eodem modo tractatum didascalo similiter tradant die Mercurii et Die Jovis.

Inferiores Classes eisdem Diebus aliquid e Sermone Vernaculo in Latinum vertant quod Hypodidascalus studiose examinet.

Die Lunæ et Mercurii horâ nonâ ante meridiem prælegat Didascalus.

Classi
- *4tæ.* Salustium aut
- *5tæ.* Justinum. Ciceronem de amicitia, aut
- *6tæ.* Aliquam Ciceronis Orationem, Isocratem Græce, Xenophontem aut T. Livii Conciones.

Eisdem diebus eâdemque horâ prælegat Hypodidascalus.

Classi { *3tiæ.* Terentium aut
*2dæ.* Æsopi fabalas aut
*1mæ.* Corderii Dialogos aut

Die Martis et Dei Jovis hora mona ante meridiem prælegat Didascalus.

Classi { *4tæ.* Ovidium de Tristibus aut
*5tæ.* Virgilium aut
*6tæ.* Senecæ Tragædias & Homerum Græce,

Eisdem diebus eademque horâ prælegat Hypodidascalus.

Classi { *3tiæ.* Ciceronis Epistolas per Sturmium Selectas,
*2dæ.* Erasmi Colloquia aut
*1mæ.* Catonem aut

Ex quibus prælectis, Pueri excerpant Phrases, sive loquendi formulas, antitheta Synonima, Proverbia, Similitudines, Descriptiones Temporis, Loci, personarum, Apophthegmata, et alia hujusmodi, eaque rectè Scribant.

In Poetis autem aliisque Scriptoribus, si quid veræ pietati vel bonis moribus inimicum occurrerit, intactum relinquitor.

Horâ undecimâ ad Prandium eatur.

Post Meridiem.

Hypodidascalus Scholam ingressus a discipulis suis ea qaæ ante Prandium prælegerat, reposcat, et singulas Orationis partes discutiat, et quemadmodum loquendi formulæ ad usum accommodentur, ostendat, videatque quid Pueri ea in re facere possint.

Didascalus a classibus superioribus singulis ea quæ ante meridiem prælegerant itidem reposcat, et arreptâ occasione, ex illis ipsis Auctorum locis qui in manibus habentur, doceat quomodo vel Latina græcè vertenda, vel vernacula Latine reddenda sint. Deinde Themata a Discipulas suis tractata in manus sumat, horamque unam in eis examinandis consumat, ac tunc circiter semi-horam ante quartam exeat Scholâ, si velit, redeatque ad quartam.

Tunc exeat, si velit, Hypodidascalus ac redeat intra semi-horam.

Didascalus ad quartam reversus Prælegat.

Classi { *4tæ.* Ex Grammaticâ regiâ Tractatum de Figuris, aut de Prosodiâ
*5tæ.* Susenbrotum de Tropis et Figuris
*6tæ.* Græcam Grammaticam

Hypodidasc: prælegat.

Classi { *3tiæ.* Syntaxin Grammaticæ Latinæ
*1mæ.* Etymologium Grammaticæ

Horâ quintâ at Cænam eatur.

Post Meridiem die Jovis.

Hypodidasc: Scholam ingressus audiat suos discipulos disputantes de regulis Grammaticalibus per semihoræ Curriculum, quo negotio peracto versentur in Scribendis exemplaribus.

Didascalus Scholam ingressus audiat suos discipulos recitantes memoritèr actum Commœdiæ Terentii vel Plauti, quos tum voce tum Gestu a Didascalo informatos volo; infima vero Classis sub didascalo in Problematibus grammaticis discutiendis versetur.

Die Veneris.

Singuli Primum ea quæ pridie sibi prælecta fuerant reddant, deinde ea Omnia quæ illâ hebdomade didicerint recitent post Prandium, usque at horam 3am.

Post tertiam quicquid eâdam hebdomade inter quartam et quintam didicerint, repetant.

Ante quintam prælegat Didascalus.

Classi { *4tæ.* Apophtheg: vel Epigram: Martialis Castrati, vel aliorum,
*5tæ.* Horatium, aut
*6tæ.* Lucanum, aut

Ante quintam prælegat Hypodidascalus.

Classi { *3tiæ.* Æsopi Fabulas, aut
*2dæ.* Æsopi Fabulas, aut
*1mæ.* Ludovici vi, introductionem ad Sapientiam, aut

Die Saturni.

Inferiores Classes primum ea, quæ pridie prælecta fuerant, reddant Hypodidascalo, tum ea, quæ illa hebdomade sunt dictata, recitent.

Superiores Classes quæ Pridie prælecta fuerant, reddant Didascalo; Deindè proponat Didascalus Thema aliquod variandum oratione, vel solutâ vel numeris astricta.

Hora decima ante Meridiem duo aut tres, ante octiduum, ad cam rem a Didascalo designati, de Themate aliquo declamantes, summo aliorum silentio, audiantur.

Post Meridiem die Saturni.

Sub horam primam in Scholam conveniunto Pueri, et Catechismo operam dento usque ad horam secundam, et tum detur eis venia ludendi, nisi alitèr visum fuerit Didascalo.

## DE QUIBUSDAM AD SCHOLASTICAM DISCIPLINAM ET EUTAXIAN, PERTINENTIBUS.

Scholastici in Pago Ruthyn commorantes Diebus profestis in aurorâ a Templo rectè ad Scholam eunto, compositèque ac modestè bini incedunto.

Dominicis ac Festis diebus mox, ubi Campana ad publicas præces sonuerit, in Scholam pueri conveniunto, et inde ad Templum Seriatim, et bini incedant, Didascalum vel Hypodidascalum Sequentes.

In classes superiores adscripti Latinè aut græcè in Scholâ loquuntor, collocati autem in inferioribus Anglicè, qui secus faxit ceditor, aut Custos esto.

Illi quos Didascalus indociles et tardos videbit, post experientiam unius anni factam, a Scholâ excluduntor, si Parentes, leniter admoniti semel atque iterum de filiorum tarditate, eos non amoveant.

Qui aliquam ex eis quas didicerit regulam integram, exceptis tribus Verbis, interroganti recitare memoriter non potuerit, aut in libris observationum, vel dictatorum sua manu Scriptis, leges orthographiæ ter Violaverit, aut in Scholâ Anglicè, si in aliquâ sit Classium superiorum, vel Wallicè, si ex inferioribus sit, loquutus fuerit, ei Custodis nomen et onus imponitor.

## APPENDIX.

Nullus Puer admittitor in hanc Scholam si sit major quam sexdecem annos natus, et ne sit ibi jus commorandi post decimum nonum annum. Nemo in hanc Scholam, nisi et ad Grammaticæ Syntaxyn, Saltem vernaculam, aptus sit, et veniam prius a Didascalo impetrarit, discendi causa admittitor

Si Quis a Scholâ se subduxerit, aut sine didascali veniâ diutius abfuerit, ei jus redeundi, nisi denuo consensus Didascali accesserit, ne esto.

Qui calamos, chartam, libros, eaque quæ conveniunt Scholastico, in suos usus non coemerit, post octiduum a Schola excluditor, nisi Didascalus videat hoc negligentiâ parentum non contigisse.

Volumus ut Didascalus bis ad minimum singulis mensibus periculum faciat, quomodo proficiant pueri inferiorum Classium, qui sub ferulâ Hypodidascali sunt, et moneat Hypodidascal: si uspiam in docendo offenderit.

Ut pueri præmiis alliciantur ad operam dandam literis, semel in anno Pueri solennes disputationes habento, singulis verò Classibus sua designentur præmia (quæ nimirum sint linguæ argentiæ, vel libri, prout libitum fuerit Didascalo) adeoque, pueris optime meritis dentur præmia, tanquam Victoriæ insignia, et præterea Capitanei suarum Classium eo tempore fiant; Instituantur hæ Disputationes, et exercitia die initiationis Reginæ, post Meridiem: ad emendos prædictos libros vel linguos singuli Denarium Didascalo numerento.

Volumus præterea ut Calamus argenteus palmæ loco illi detur, qui optime scribit, ut eo major in bene scribendo sit inter pueros Œmulatio.

Ut Fætoris et graviolentiæ vitetur offensio, propter ostium aut Parietes Scholæ Lotium ne quis reddito.

Parietes Scholæ aut vicinorum Edificiorum Fenestræque Vitreæ lusu pilæ palmariæ, aut alio hujusmodi ne læduntor.

Janua Scholæ quam minimo stridore, sensim ac paulatim, clauditor.

Ne discentium multitudo tædium pareret Didascalo a Hypodidascalo, eorumque in bene docendo labori obstaret, nolumus plures quam centum et vigenti ad summum admitti in Scholam.

## DE ELECTIONE DIDASCALI ET HYPODID: IN LOCUM MORTUI, DISCEDENTIS, VEL AMOTI.

Quoties munus et Officium Didascali vacare contigerit, Volumus ut Guardianus Hospitalis Christi De Ruthin, vel in ipsius absentiâ Hypodidascalus prædictus expensis Didascali futuri, ex ipsius salario detrahendis, intra triduum id significet reverendo in Xto Patri D. Episcopo Bangoriensi, ut ipse primo quoque tempore aliquem virum gravem et idoneum, juxta vim et formam horum Statutorum constituat Didascal: cui quidem Reverendo Patri omnem in ea re concedimus et tribuimus potestatem. Quòd si intra Mensem a Die vacationis non fuerit quisquam a Dicto Reverendo Patre in locum Didascali vacantem legitime suffectus et surrogatus, tunc Volumus ut Guardianus prædictus Didascalum eligendi et constituendi potestatem habeat, dummodo intra mensem ex quo eam potestatem habuerit, id effectum dederit. Quod autem juris hac in re D. Episcopo Bangoriensi concedimus, idem, sede Episcopali vacante, committimus Decano et Capitulo ejusdem Ecclesiæ.

Hydodidascalum eligendi ac substituendi potestatem omnem pænes Didascal: esse volumus, ut ipse pro suo arbitrio quam maximè idoneum tali Officio præficiat. Is, postquam electus fuerit et admissus, profiteatur ac spondeat coram Guardiano prædicto assiduam se diligentiam adhibituram, ut, secundum Fundatoris Statuta, muneri et officio docendi plenè cumulatèque satisfaciat.

### De usu Cubiculi Scholæ adjuncti et de Edificiis non mutandis.

Volumus ut Cubiculum quod cum Museo est in inferiore parte Scholæ, sit in usum Didascali.

Edificia Scholæ, et Cubiculi adjuncti, Structuramque eorundem novis fenestris aut ostiis aut alio tali modo immutari prohibemus.

### De Salario Didascali & Hypodidascali.

Volumus ut decimæ, proventus, &c. alterius Portionis Rectoriæ de Llanlidan in hos usus cedant.

Primum Volumus ut Didascalus numeret quadraginta solidos per annum Pauperibus parochiæ de Llanlidan, viginti nimirum die veneris præcedente Festum

Paschatis et alteros viginti pridie Festi Sancti Joannis Baptistæ. Deinde Volumus ut Didascalus Singulis Annis quadraginta Solidos in usum Scholæ reficiendæ reservet, aut in alios pios usus impendat, Si ita Guardiano et illi visum fuerit. Præterea volumus ut Didascalus quadraginta solidos concionibus Solenniter habendis in Parochia de Llanlidan impendat, et bona fide concionatori Singulis annis terminis decem solidos numeret. His igitur sex libris deductis et diminutis e decimis & proventibus alterius portionis Rectoriæ de Llanlidan, totum quod reliquum est Didascali & Hypodidascali esse Volumus. Quarum tamen decimarum & proventuum tertiam Partem tantum Hypodidascalo debitam esse volumus et duas alteras, cum tertia Sic Parte ex equo deducta sit, Didascalo assignamus. Quod ad rationem attinet locandi has Decimas & proventus, eam Scilicet ad Præsidem & Guardianum referimus. Hæ tamen duæ leges observentur, ut id primum fiat quod maxime ad Emolumentum Didascali & Hypodidascali faciat. Deinde, et non ultra Annum, unquam cuilibet quavis de causa locentur. At Modum, et Rationem locandi decimas potissimum referimus ad literas patentes ubi videre est penes quem jus est eas locandi.

## DE ABSENTIA DIDASCALI & HYPODIDASCALI.

Didascalo nullo modo licere Volumus, ut ultra mensem, spatio unius anni, simul aut interpolatis vicibus computandum, peregre domo absit, illis præsertim diebus quibus pueritiæ erudiendæ de more vacari solet.

Quod, si ultra triduum abfuerit, alii cuipiam viro idoneo suas vices interea Temporis mandet, quod idem fieri volumus Si, diuturniore aliquo morbo correptus, in publicum prodire nequiverit.

Idem etiam in absentia Hypodidascali observari volumus.

## QUOMODO LICEAT DIDASCALO ET HYPODIDASCALO DOCENDI MUNERE HONESTE SE ABDICARE.

Si Didascalus aut Hypodidascalus docendi onus deponere et officio suo renunciare voluerit, liberum ei sit id facere, modo duodecim hebdomadum prœmonitio antecedat, Præsidi & Guardiano prædictis mature intimanda.

## APPENDIX.

### QUIBUS EX CAUSIS DIDASCALUS & HYPODIDASCALUS AMOVERI DEBEAT.

Si Didascalus vel Hypodidascalus per propriam confessionem facti evidentiam vel alias legitimas probationes coram prædictis Præside et Guardiano convictus fuerit criminis Incontinentiæ, Ebrietatis, sive alterius gravioris Criminis, Tunc per Præsidem & Guardianum prædictos Statim amoveatur.

Pro convicto etiam cum haberi volumus, qui cum sit publicè de criminibus in proximè precedenti articulo expressis infamatus, vel a Guardianis alicujus Ecclesiæ Parochialis in eam rem juratis Præsidi & Guardiano predictis in Scriptis detectus vel presentatus, inde arbitrio dicti Præsidis & Guardiani, Si se suo et quatuor honestorum vicinorum suorum juramento non purgarit. Et sic deficiens in Purgatione debet amoveri, perinde ac si verè de crimine fuisset convictus.

Si Didascalus vel Hypodidascalus de magna aut intolerabili Culpâ aut negligentiâ convictus fuerit coram Præside & Guardiano, nec secundo monitu se correxerit et emendaverit, per dictum Præsidem et Guardianum ab officio suo amoveatur.

### DE VENIA LUDENDI.

Volumus ut Diebus profestis nulla fiat Scholasticis ludendi Potestas absque consensu prædicti Guardiani Hospitalis Christi de Ruthin, & Didascali, neque ex eorum consensu, nisi post meridiem, et semel in hebdomade. Sed eo dei quo frequens hominum multitudo ad Mercatum aut Nundinas in forum Ruthense coire solet, Ludendi Venia non Conceditor.

### STATUTA DE PENSIONIBUS QUAS DIDASCALUS A DISCIPULIS EXIGAT, TUM PRIMO INGRESSU CUM IN SCHOLAM ADMISSI SUNT, TUM SINGULIS ANNI TERMINIS.

I. Statuimus ut filius maximus natu cujusque Generosi qui potest expendere per annum triginta libras aut plus, primo in Scholam ingressu Didascalo numeret duos solidos & sex denarios et pro trimestri stipendio singulis anni terminis duos solidos.

II. Statuimus ut minor vel minimus natu filius prædicti. Generosi, primo in Scholam ingressu, duos solidos numeret Didascalo, & pro trimestri stipendio octodecim denarios.

III. Statuimus ut maximus natu filius cujusque generosi qui potest expendere per annum viginti Libras, aut plus, primo in Scholam ingressu Didascalo numeret duos Solidos, & pro trimestri stipendio sexdecim denarios.

IV. Statuimus ut minor vel minimus natu filius prædicti Generosi, primo in Scholam ingressu Octodecim denarios numeret Didascalo & pro trimestri stipendio duodecim denarios.

V. Statuimus ut cujusque Generosi filius, aut cujusquam liberum tenementum possidentis, qui potest expendere per annum decem libras, aut plus, primo in Scholam, ingressu duodecim denarios Didascalo numeret, et pro trimestri stipendio octo denarios.

VI. Statuimus ut cujusque generosi filius, aut cujusquam liberum tenementum possidentis, qui potest expendere per annum quadraginta Solidos, aut plus, primo in Scholam ingressu octo denarios Didascalo numeret, et pro trimestri stipendio sex denarios.

VII. Statuimus ut filii eorum qui ne tantum expendere possunt per annum primo in Scholam ingressu Didascalo numerent sex denarios, et pro trimestri stipendio quartuor denarios.

VIII. Statuimus ut cujusque Ministri verbi Dei filius, primo in Scholam ingressu Didascalo numeret sex denarios, et pro trimestri stipendio quartuor denarios.

IX. Statuimus ut cujusque Ministri filius qui duo habet Sacerdotia, aut unum quod valet plus quam viginti libras, primo in Scholam ingressu Didascalo numeret duodecim denarios, et pro trimestri stipendio sex denarios.

X. Statuimus ut omnes qui nati sunt in Parochia de Llanelidan, aut in Villa de Ruthyn, primo in Scholam ingressu, quatuor denarios Didascalo numerent, et deinceps prorsus immunes sint.

XI. Statuimus ut Didascalus bona fide persolvat Hypodidascalo tertiam partem harum Pensionum.

XII. Statuimus ut singulis anni terminis, die Lunæ precedente consueta festa, nimirum Festa nativitatis Christi, Annunciationis beatæ Mariæ, Ioannis Baptistæ, & Sancti Michaelis, pueri trimestria persolvant stipendia, secundum prædictas pensiones, aut a Schola excluduntur.

## PRECES IN SCHOLA DICENDÆ.

Finitis precibus in Templo, discipuli omnes adeant Scholam bini ac bini in Ordine suo, ac ibi genibus flexis dicant has Preces latine.

Pater noster qui es in cælis sanctificetur nomen tuum, &c.

Deus Author Pacis et Concordiæ amator, quem nosce vivere, cui servire regnare est, protege ab omnibus impugnationibus Supplices tuos, ut, qui in defensione tuâ Confidimus, nullius hostilitatis arma timeamus, per Christum Dominium Nostrum. Amen.

Domine Sancte Pater, omnipotens æterne Deus, qui nos ad Principium hujus Diei pervenire fecisti, tuâ nos hodie Serva Virtute, & concede ut hoc die ad nullam declinemus peccatum, nec ullum incurramus Periculum, sed semper ad tuam Justitiam faciendam omnis nostra actio tuo moderamine dirigatur, per Dominum nostrum Jesum Chrûm filium tuum, qui tecum vivit & regnat in unitate spiritus Sancti Deus per omnia secula seculorum. Amen.

Domine Pater cæli et terræ effector, qui liberaliter tribuis Sapientiam Omnibus eam cum Fiducia abs te petentibus, exorna ingeniorum nostrorum bonitatem, quam cum cæteris nxturæ viribus nobis infudisti, lumine Divinæ gratiæ tuæ, ut non modo quæ ad cognoscendum te & servatorem nostrum Dominum Jesum valent intelligamus, sed etiam totis mentibus et voluntatibus persequamur, et indies benignitate tua, tum Doctrina, tum Pietate proficiamus, ut qui efficis omnia in omnibus, in nobis resplendescere dona tua facias ad gloriam sempiternam immortalis majestatis tuæ. Amen.

Domine, salvam fac Reginam Elizabetham,
Et exaudi nos cum invocamus te,
Domine exaudi orationem nostram
Et clamor noster ad te veniat.

## OREMUS.

Domine Pater cælestis, Rex Regum, & Dominator dominantium, omnium Principum Gubernator et Rector, intimis votis te suplices quesumus ut Reginam nostram Elizabetham benigno vultu respicias, eique singulari gratiâ et Spiritu Sancto ita semper assistere digneris, ut voluntatem tuam ubique exequatur, et secundum Saluberrimam normam mandatorum tuorum omnem vitam transigat. Accumula in illam cælestia tua Dona ut diei fæliciter nobis imperet, hostes fortiter devincat, tandemque tecum in cælesti gloria Vivat in æternum, qui vivis et regnas Deus per omnia secula seculorum. Amen.

In nomine Patris filii & Spiritus sancti. Amen.

## PRECES ANTE PRANDIUM.

Domine, salvam fac Reginam Elizabetham
Et exaudi nos cum invocamus te,
Domine exaudi orationem nostram
Et clamor noster ad tè veniat.

## OREMUS.

Omnipotens Deus cujus regnum est æternum & Potentia infinita, miserere universæ Ecclesiæ, et sic dirige Cor electæ Famulæ tuæ Elizabethæ Reginæ nostræ, ut cognoscat se esse Famulam tuam, et ante omnia querat gloriam et honorem tuum; ut nos ei subjecti agnoscentes, ut decet, eam a te habere imperium, fideliter ei serviamus, eam honoremus, et obsequamur ipsi, cum omni submissione in te et propter te, juxta præceptum et ordinationem tuam, per Christum Dominum nostrum. Amen.

## AD QUINTAM VESPERE, PRECES PRECES VESPERTINÆ.

Psal. 67. Deus miscreatur nostri, &c.
Gloria Patri, &c. Sicut erat in principio, &c.

## APPENDIX.

### OREMUS.

Gratias agimus tibi Domine Omnipotens et misericors Pater, qui nos tam benignè hoc die conservasti, Supplices rogantes ut hac nocte corpora nostra ita in pace quiescant, ut ad futurum laborem reficiantur, animæ autem vigiles permaneant, ut in adventum tuum sint intentæ, ac te in adversis læto animo expectent per Christum Dominum nostrum. Amen.

Oratio pro Regina cum Versiculis, ut supra, in matutinis precibus.

Illumina quæsumus Domine Deus tenebras nostras, et totius noctis insidias, Tu a nobis repelle propitius per Dominum nostrum Jesum Christum filium tuum, cui una tecum o Pater cælestis, et spiritui Santo sit omnis Honor & Gloria in omnem æternitatem. Amen.

Tum omnes una voce pariter dicant. Salva nos Domine vigilantes. Custodi nos Dormientes.

Ut Vigilemus in Christo, et requiescamus in pace.

### BENEDICAMUS DOMINO

Deo Gratias.

### ANTE LUSUM.

Domine Salvam fac Reginam Elizabetham,
Et exaudi nos cum invocamus te,
Domine exaudi orationem nostram,
Et clamor noster ad te veniat.

### OREMUS.

Oratio pro Regina: ut supra ante Prandium.

Omnipotens Deus qui diem labori, noctem quieti destinasti, & laboribus defatigatos ad relaxationem animorum vocas, quia ad laboranda necessaria vitæ officia obimus, sic otiando ad eadem strenue obeunda reparamur: suppliciter precantium parvulorum voces exaudi, ut quemadmodum sub tuæ Potentiæ præsidio priores hujus diei horas studio impendimus, sic horis piè utiliterque ad Corporis et animi honestam

recreationem utamur quæ nobis ad lusum permittuntur, ne quid admittamus quod tuam majestatem offendat, quod Parentibus amicisque displiciat, quod Præceptores nostros ullâ molestiâ afficiat, sed, ut bonos pueros decet omnia ad tuam voluntatem faciamus, per Christum Dominum nostrum. Amen.

4to Die Julii, Anno Dom. 1898. GABRIEL GOODMAN.

Coram me Eddo Stanhope in Cancell: Mtro.

Dean Goodman was not only well acquainted with the theory of Classical Instruction, as the foregoing Statutes amply prove, but practically took great pains in its promotion. In proof of this, the Reader is referred to the "History of Merchant Taylor's School," by the Rev. R. B. Wilson, B. D. by which it appears, the Dean constantly attended from the time of its Foundation nearly to that of his death the periodical Examinations of the Scholars, being regularly invited by the Patrons of the School to undertake the task in conjunction with other eminent London Divines, among whom were Dr. Grindal the Bishop, Dean Nowel, &c.

## G.

Ruthin, 16th August, 25 Geo. II. 1751.

In Chancery. } The Attorney General at the relation of Thomas Hughes and
Denbighshire. } Edward Williams, Clerk.

Edward Jones (Warden) agt. Charles Goodman and the Bishop of Bangor.

Decree. That the Charity be established and confirmed and the Trusts performed, and that the whole Rents and Profits of the Moiety of the Rectory of Llanelidan, by the Grant 37 Queen Elizabeth, belong and ought to be applied for the benefit of the Master and Usher of the Free Grammar School in Ruthin, and for the Repairs of the said School, which, as there is no other provision or fund created for the support thereof, falls within the intent and meaning of that Charter, and that the forty shillings a year for preaching at Llanelidan, and the forty shillings for the use of the Poor of the said Parish, as respectively appointed by Dean Goodman's orders, inrolled in Chancery the fifth day of July, in the fortieth year of Queen Elizabeth, are not from henceforth to be paid out of the Rents and Profits of the said Premises, (the said appointments being absolutely void, and contrary to the application thereof directed by the said Letters Patent), and as to repairing the said School-house, and keeping the same in repair from time to time, it is ordered that the Relators in this Cause, and the President and Warden of Christ's Hospital, or either of them, be at liberty to lay a scheme before the Registrar of this Court, who is to consider thereof, and in what manner the same ought to be repaired, and what is reasonable to be laid out yearly, out of the Rents and Profits for that purpose; and it is further ordered, that the Registrar do report and state the same to the Court, and such further Order shall be made therein as shall be just. And it is further ordered that after an allowance of such necessary repairs as aforesaid, two thirds of the Rents, and Profits of the moiety of the said Rectory of Llanelidan, do belong to the Master of the said Free Grammar School in Ruthin, and one third to the Usher of the said School. And it is ordered that the Registrar also take an account of the Rents and Profits of the Moiety of the Rectory of Llanelidan, received by the Defendants, Jones and Goodman, for the years 1749 and 1750, or any other Person or Persons, for their

or either of their order, or for their or either of their use, in the taking of which account the Registrar is to make unto the Parties all just allowances. And this Court doth declare and decree that the Charity Estate, for the future, shall be set by the President and Warden of Christ's Hospital in Ruthin, and Schoolmaster of the Grammar School in Ruthin aforesaid, or any two of them, whereof the said Schoolmaster is to be one, and to testify his consent thereto, by signing such agreement as shall be made, touching the letting of the said Trust Estate, and not otherwise.

## H.

## BISHOP PARRY'S BEQUEST TO JESUS COLLEGE.

RICHARD PARRY, born in Ruthin, in the County of Denbigh, sometime Student of Christ Church in Oxon, afterwards D. D. and Bishop of St. Asaph. He bequeathed by his Will, to the College, a Rent Charge of six Pounds, to be raised and yearly paid by his Son Mr. Richard Parry and his Heirs for ever, out of certain Lands of his in Erbistocke, in the County of Denbigh. This is to be employed for the maintenance of one poor Scholar in Jesus College, of the Diocese of St. Asaph, or the Town of Ruthin, but a Minister's Son (cæteris paribus) to be preferred before others.—[*See the Clause of his Will.*]

He gave, besides, in Principal Powel's time, one hundred Marks towards the building of the Hall. This Rent Charge to be paid annually at the feast of the Annunciation of the Blessed Virgin St. Mary, by him (whosoever he be) who shall enjoy the aforesaid mentioned land in Erbistocke.

The Clause of his Will.

"Item.—Whereas I have purchased a Tenement, wherein one Robert Griffith dwelleth, of Mr. Francis Lloyd of Hardwicke and Mr. Cornelius Manley: I do give and bequeath the said Tenement and all the rights thereunto to my Son Richard Parry, to his heirs for ever, my said Son paying either one hundred Pounds of lawful English money for the purchase of lands for the maintenance of a poor Scholar in Jesus College in Oxon, or paying yearly the sum of six Pounds of lawful money of England unto Edward Edwards, now Scholar of the said College, and successively to the poor Scholar who hath been by me during my life, or shall be by the Principal and Fellows of the said College after my death, elected out of the Diocese of St. Asaph or the Town of Ruthin, for ever, and my will and desire is, that one of my Kindred, and a Minister's Son be preferred before another (cæteris paribus.")

Extracted from the Principal of Jesus Coll. Oxon's Register, and communicated by the kindness of the Rev. Alfred Clough, Fellow and Tutor of the College.

## APPENDIX.

### I.

H. S. E.

Rev. Vir Henric Price Senectute quidem,
Si unquam; invidendâ spectabilis:
Erga Deum Pietate,
Erga cives morum integritate spectatissimus.
In oppido Ruthin Archididascali munus,
Quoad salvâ licuit conscientiâ,
Summâ fide et industriâ sustinuit:
Cum vero, novis non permittentibus legibus,
Provinciam hanc publicam obire diutius nequiverit,
Privatim tamen, in Patriæ utilitatem et decus,
Eidem Operi incubuit:
Inque eo per multos annos delitescens sanè,
Non ignotus, consenuit.

Ita, ubi satis sibi,
Eheu! non satis Patriæ vixerat,
Animam cælo maturam tandem Deo reddidit
Anno Ætatis LXXI.

Hæc quicunque legis Alumnus Ruthiniensis,
Lugeas necesse est, dum memineris
Cui debes quod legis:

Neque hunc, proh dolor! siccis mortuum respicias
Quem toties, tui in commodum,
Madidis licet oculis aspexeris vivum.
Præceptori suo optimo
Hoc marmor sacrum esse voluit.

W. W. W.

Anno salutis humanæ.
MDCCXLVIII.

## K.

## EPITAPH IN BRENECHTYD CHURCH,

ON

## THE REV. JOHN WALTERS.

Subtùs conduntur (hic enim inhumari voluit) reliquiæ
Rev. Johannis Gualterii, A.M. Collegii
Jesu apud Oxonienses quondam socii, Scholæ
Ruthiniensis (quam reddidit concinniorem, nec
Uno nomine ornavit) archididascali, hujus Ecclesiæ
Pastoris; variis et exquisitis animi dotibus (quæ
ex scriptis suis, partim vulgatis, partim sub
incude relictis emicant) undeque conspicui,
cui nunquam non pergratus fuit bonusquisque,
qui dulces felicitèr ambierat Musas, quibus ipse
nomen maturè dederat, et quarum ipse sitientior
dubium an scientior fuerit; qui has studiosè,
ah! nimis studiosè, colendo, cum vitam et
sibi et suis redderet amæniorem, hanc, etiam,
(proh dolor!) decurtavit, cum se omnigenis
Scholæ ecclesiæque et pietatis et amicitiæ
muneribus explendis addiceret, hæmoptysi
eheu! correptus, phthisique comitante gradatim
liquefactus, Mortem, minimè labasceus vidit appropinquantem;
Fide sustentatus et meritis beatissimi
Sospitatoris innixus, immotâ cum animi constantiâ

Regi terrorum occurrit, et in Christo placidè obdormivit 28vo. die Junii, A. D. 1789, ætatisque suæ 30mo. ineunte; tristi suo desiderio apud omnes quibuscunque innotuerat, remanente diuque remansuro—Viduam reliquit mæstissimam duasque filiolas, quid sibi detrimenti amissio parentis attulerit præ tenellula ætate non sentientes.

Ante diem afflictis quanquam sis raptus amicis
Te feret e nostro pectore nulla dies.
Ingenii monumenta manent, spectanda manebunt,
Usque tui; est scriptis gratia viva tuis.

## L.

## EXTRACT OF A LETTER

FROM

Mr. W. Powell, (Afterwards D. D. and Master of St. John's College, Cambridge)

TO

The Rev. Thomas Hughes, Schoolmaster of Ruthin,

Dated 14th March, 1749.

"You, probably, have heard of a claim which persons educated in your School have to some Fellowships in our College, but, perhaps, you may not have received a distinct account of the business. I shall, therefore, trouble you with a relation of what I know concerning it, and shall be glad to receive from you any further intelligence or advice.

Anno 13 Eliz. one John Gwyn left by Will a Rent Charge of forty pounds per annum, on an Estate in the neighbourhood of Llanrwst,* to found three Fellowships and six Scholarships, and gave it over to his Executors to settle with the College and reform his plan as they thought it necessary. An Indenture was soon after made between the College and Executors, by which the Fellowships were reduced to two and the Scholarships to three, the Estate not being sufficient to maintain more. Both the Will and the Indenture directs that the Fellows and Scholars shall be men born in certain small Districts in Wales,† in want of persons so born, in the County of Carnarvon, Merioneth, and Denbigh. In the year 1650 another Indenture was made

* The Estate is now the property of Sir W. W. Wynn, Bart., whose Agent pays the Rent Charge to the College.

† The words of the Will recited in the Indenture, which is in the possession of the Warden of Ruthin, are as follow:—"for and towards the maintenance of three Fellows in St. John's College, Cambridge, and six Scholars in the same College, for ever, which three Fellows I wish, from time to time, be such as are or shall be born within the Parish of Llanvaier and Llanrhaidr, in the County of Denbigh, (Doctor Gwyn was, probably, incumbent of these Parishes in the Vale of Clwyd.—vide Dean Goodman's Will) or in one of them; and in default of such to be had and found, then the same three Fellows to be such as are or shall be born

between the Heirs of John Gwyn and the College, in which the Will and the former Deed are recited; and it is also said, that the present Indenture was made *in consequence of a Decree in Chancery.* By this indenture it is covenanted that they will elect, for ever, three Scholars out of the Schools of Bangor and *Ruthin,* and born as in the Will expressed; and for want of persons from the Schools, that they will chuse such as are born in the Counties before mentioned. And they further covenanted, that two of the said Scholars shall be elected into Fellowships of the original Foundation, as soon as they can be according to the Statutes, and continue for ever. Thus Doctor Gwyn's Fellowships were extinguished, but in lieu of them two of his Scholars were to be elected into Foundress's Fellowships."

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within the Commotts of Nantconway and Maenan, or in one of them; and for want of such to be found, then the said three Fellows to be such as are or shall be born within the County of Carnarvon; and for want of such to be had, then the three Fellows to be such as shall be born within the County of Denbigh; and for want of such to be found, then the said three Fellows to be such as are or shall be born within the County of Merioneth; and the said six Scholars to be taken and had out of the School of Bangor, of such as are or shall be born within the said Parish of Llanvaier or Llanrhaidr; and in default of such to be had and found, then the same six Scholars to be taken out of the said School of Bangor, of such as are or shall be born within the Commotts of Nantconway and Maenan, or in any of them; and for want of such to be found, then the said six Scholars to be taken and had out of the said School of Bangor, of such as are or shall be born within the said County of Carnarvon; and for want of such to be had and found, then the said six Scholars to be had and taken out of the said School of Bangor, of such as are or shall be born within the said County of Denbigh; and for want of such, then the said six Scholars to be had and taken out of the said School of Bangor, of such as are or shall be born within the said County of Merioneth.

## APPENDIX.

### A LETTER

From the Rev. THOMAS HUGHES, Schoolmaster of Ruthin, to the Rev. Mr. YALE.

Sir,

"I just now sent you the Papers which were communicated to me by the late Doctor Hugh Wynne, but have since found Mr. Powell's Letter to me, wrote when he was a Tutor, and thought himself obliged to me. Now he is become Master of the College I hear he has changed his tone, and is for disputing the claim of the two Fellowships. But my friend Doctor Taylor assured me that the College then, when ——— was a Candidate, drew up their case, to be laid before Mr. Murray, then Solicitor General, who gave his opinion clearly in favor of this School as well as Bangor. I likewise send you Burn's Ecclesiastical Law, in which (page 326, 4to. ed.) you will find the case of Toddington *v.* St. John's College exactly in point with respect to your Son's claim, which, if they refuse, (though I much doubt whether they will dare to attempt it) you will see your redress by appeal to the Visitor.* Pray take care of Dr. Powell's Letter as of no small consequence to us.

I am, Sir,

Your very humble Servant,

THOMAS HUGHES.

March 16th, 1767.

* Mr. Yale succeeded to the Fellowship, since which time, and previous, the Schools of Bangor and Ruthin have always enjoyed an undisputed right to a Fellowship, until a late instance of appeal to the Bishop of Ely as Visitor, who decided against them. It is supposed the College has been armed with fresh powers to reject this claim, by means of a King's Letter regulating their Statutes in general. The expression in the Indenture of electing the Scholars into Fellowships as soon "*as they can according to the Statutes*," may of itself subject them to the same test as others. Yet the Scholarship of forty pounds still remains the *right* of the Schools, and there can be no doubt that, cæteris paribus, Dr. Gwyn's Scholars would be favoured in election to Fellowships, which is all the friends of learning can reasonably wish.

## M.

As Archbishop Laud's Seventeen Canons are not generally known, having appeared in very few Publications, they are here introduced, as extracted from Bishop Sparrow's "Collection of Articles, Injunctions, Canons, &c. and Public Records of the Church of England." (3d. Edition, 1675.)

## CONSTITUTIONS & CANONS ECCLESIASTICAL,

Treated upon by the Archbishops of *Canterbury* and *York*, Presidents of the Convocations for the respective Provinces of *Canterbury* and *York*, and the rest of the Bishops and Clergy of those Provinces: And agreed upon with the Kings Majesties License in their several Synods begun at *London* and *York*, 1640. In the year of the Raign of our Soveraign Lord CHARLES, by the Grace of God, King of *England*, *Scotland*, *France*, and *Ireland*, the Sixteenth.

### I. *Concerning the Regal Power.*

Whereas sundry Laws, Ordinances, and Constitutions have been formerly made for the acknowledgment and profession of the most lawful and independent Authority of our dread Soveraign Lord, the Kings most excellent Majesty, over the State Ecclesiastical and Civil: We (as our duty in the first place binds us, and so far as to us appertaineth) enjoyn them all to be carefully observed by all persons whom they concern, upon the penalties of the said Laws and Constitutions expressed.

And for the fuller and clearer instruction and information of all Christian people within this Realm in their duties in this particular;

We do further ordain and decree, That every Parson, Vicar, Curate, or Preacher, upon some one Sunday in every quarter of the year at Morning-prayer, shall in the place where he serves, treatably and audably read these Explanations of the Regal Power here inserted.

## APPENDIX.

The most High and Sacred Order of Kings, is of Divine Right, being the Ordinance of God Himself, founded in the Prime Laws of Nature, and clearly established by express Texts both of the Old and New Testaments. A supreme Power is given to this most excellent Order by God Himself in the Scriptures, which is, That Kings should Rule and Command in their several Dominions all persons of what rank or estate soever, whether Ecclesiastical or Civil, and that they should restrain and punish with the Temporal Sword all stubborn and wicked doers.

The care of Gods Church is so committed to Kings in the Scripture, that they are commended when the Church keeps the right way, and taxed when it runs amiss, and therefore her Government belongs in chief unto Kings: For otherwise one man would be commended for anothers care, and taxed but for anothers negligence, which is not Gods way.

The power to call and dissolve Councils both National and Provincial, is the true right of all Christian Kings within their own Realms and Territories: And when in the first times of Christs Church, Prelates used this Power, 'twas therefore only because in those days they had no Christian Kings: And it was then so only used as in times of persecution, that is, with supposition (in case it were required) of submitting their very lives unto the very Laws and Commands even of those Pagan Princes, that they might not so much as seem to disturb their Civil Government, which Christ came to confirm, but by no means to undermine.

For any person or persons to set up, maintain, or avow in any of their said Realms or Territories respectively, under any pretence whatsoever, any independent Coactive Power, either Papal or Popular, (whether directly or indirectly) is to undermine their great Royal Office, and cunningly to overthrow the most sacred Ordinance, which God Himself hath established: And so is treasonable against God, as well as against the King.

For Subjects to bear Arms against their Kings, Offensive or Defensive, upon any pretence whatsoever, is at least to resist the Powers, which are ordained of God: And though they do not invade, but only resist; St. *Paul* tells them plainly, *They shall receive to themselves damnation.*

And although Tribute, and Custom, and Aid, and Subsidy, and all manner of necessary support and supply, be respectively due to Kings from their Subjects by the Law of God, Nature, and Nations, for the public defence, care and protection of them; yet nevertheless, Subjects have not only possession of, but a true and just right, title, and propriety to, and in all their Goods and Estates: and ought to have: And these two are so far from crossing one another, that they mutually go together, for the honourable and comfortable support of both. For as it is the duty of the Subjects to supply their King: so is it part of the Kingly Office to support his Subjects in the property and freedom of their Estates.

And if any Parson, Vicar, Curate, or Preacher, shall voluntarily or carelesly neglect his duty in publishing the said Explications and Conclusions, according to the Order above described, he shall be suspended by his Ordinary, till such time as upon his penitence he shall give sufficient assurance, or evidence of his amendment; and in case he be of any exempt jurisdiction, he shall be censurable to His Majesties Commissioners for Causes Ecclesiastical.

And we do also hereby require all Archbishops, Bishops, and all other inferiour Priests and Ministers, that they Preach, Teach, and exhort their People to obey, honor, and serve their King; and that they presume not to speak of His Majesties Power in any other way than in this Canon is expressed.

And if any Parson, Vicar, Curate, Preacher, or any other Ecclesiastical Person whatsoever, any Dean, Canon, or Prebendary of any Collegiate or Cathedral Church, any Member or Student of Colledge or Hall, or any reader of Divinity or Humanity in either of the Universities, or elsewhere, shall in any Sermon, Lecture, Common-place, Determination or Disputation, either by word or writing, publickly maintain or abet any position or conclusion, in opposition, or impeachment of the aforesaid explications, or any part or Article of them, he shall forthwith, by the Power of His Majesties Commissioners for Causes Ecclesiastical, be excommunicated till he repent, and suspended two years from all the profits of his Benefice, or other Ecclesiastical, Academical, or Scholastical Preferments: And if he so offend a second time, he shall be deprived from all his Spiritual Promotions, of what nature or degree soever they be.

Provided always, that if the offence aforesaid be given in either of the Universities, by Men not having any Benefice or Ecclesiastical Preferment, that then the Delinquent shall be censured by the ordinary authority in such cases of that University respectively, where the said fault shall be committed.

II. *For the better keeping of the day of His Majesties most happy Inauguration.*

The Synod taking into consideration the most inestimable benefits which this Church enjoyeth, under the peaceable and blessed Government of our dread Soveraign Lord King *CHARLES;* and finding that as well the godly Christian Emperors in the former times, as our own most Religious Princes since the Reformation, have caused the days of their Inaugurations to be publickly celebrated by all their Subjects with Prayers and Thanksgiving to Almighty God; and that there is a particular form of Prayer appointed by Authority for that day and purpose: and yet withal considering how negligent some people are in observance of this day, in many places of this Kingdom; Doth therefore decree and ordain, That all manner of Persons within the Church of *England,* shall from henceforth celebrate and keep the morning of the said day in coming diligently and reverently unto their Parish Church or Chapel at the time of Prayer, and there continuing all the while, that the Prayers, Preaching, or other service of the day endureth: in testimony of their humble gratitude to God for so great a blessing, and dutiful affections to so benign and merciful a Soveraign. And for the better execution of this our Ordinance, the holy Synod doth straightly require and charge, and by authority hereof enableth all Archbishops, Bishops, Deans, Deans and Chapters, Archdeacons, and other Ecclesiastical persons, having exempt or peculiar jurisdiction; as also all Chancellors, Commissaries, and Officials in the Church of *England,* that they enquire into the keeping of the same in their Visitations, and punish such as they shall find to be delinquent, according as by Law they are to censure, and punish those who wilfully absent themselves from Church on Holy-days. And that the said day may be better observed, we do enjoyn, that all Church-wardens shall provide, at the Parish-charge, two of those Books at least, appointed for that day; and if there be any want of the said Book in any Parish, they shall present the same at all Visitations respectively.

## III. *For the suppressing of the growth of Popery.*

All and every Ecclesiastical persons of what rank or condition soever, Archbishops, and Bishops, Deans, Archdeacons, all having exempt or peculiar jurisdiction, with their several Chancellors, Commissaries, and Officials, all persons intrusted with cure of souls, shall use respectively all possible care and diligence, by conferring privately with the parties, and by censures of the Church in inferiour and higher Courts, as also by complaints unto the Secular Power, to reduce all such to the Church of *England*, who are misled into Popish Superstition.

And first, these private conferences shall be performed in each several Diocess, either by the Bishop in person, if his occasion will permit it, or by some one or more learned Ministers at his special appointment, and the said Bishop shall also design the time and place of the said several Conferences, and all such persons as shall be present thereat: which if Recusants refuse to observe, they shall be taken for obstinate, and so certified to the Bishop. And if the said time and place be not observed by the Minister or Ministers so appointed, they shall be suspended by their Ordinary for the space of six months, without a very reasonable cause alledged to the contrary. Provided that they be not sent above ten miles from their dwelling.

If the said Conferences prevail not, the Church must and shall come to her censures; and to make way for them, the said Ecclesiastical persons shall carefully inform themselves in the places belonging to their several charges, of all Recusants above the age of twelve years, both of such as come not at all to Church, as also of those who coming sometimes thither, do yet refuse to receive the holy Eucharist with us, as likewise of all those, who shall either say or hear Mass: and they shall in a more especial manner enquire out all those who are either dangerously active to seduce any Persons from the Communion of the Church of *England*, or seditiously busie to disswade His Majesties Subjects from taking the Oath of Allegiance, together with all them who abused by their Sophistry, refuse to take the said Oath.

And we straightly command all Parsons, Vicars and Curates, that they carefully and severally present at all Visitations, the names and sirnames of the Delinquents of these several kinds in their own Parishes, under pain of suspension for six months.

And likewise we straightly enjoyn all Church-wardens, and the like sworn Officers whatsoever, that by vertue of their Oaths they shall present at the said Visitations the names of such Persons, whom they know or hear of, or justly suspect to be delinquent in all or any of these particulars, and that under the pains of the highest censures of the Church: that so these Delinquents may be legally cited: and being found obstinate, they shall be Excommunicated, and such Excommunication shall be pronounced both in the Cathedral Church of the Diocess, and in the several Parishes where such Recusants live, and every third month they shall be again publicly repeated in the places aforesaid, that all may take notice of those Sentences.

And because there are places which either have, or pretend to have exemptions, in which such Delinquents do usually affect to make their abode: Therefore we enjoyn, that all Bishops shall within their several Dioceses send unto such places one or more of their Chaplains, or some of their Officers whom they may relie on, to make strict enquiry after Offenders in those kinds, who diligently returning their information accordingly, the said Bishop shall certifie such informations to his Metropolitan, that the aforesaid proceedings may forthwith issue from some higher Courts in these cases, whereof by reason of the said exemptions, the inferiour Courts can take no cognisance.

But if neither conferring nor censures will prevail with such persons, the Church hath no way left but complaints to the secular power; and for them we straightly enjoyn, that all Deans and Archdeacons, and all having inferiour or exempt Jurisdiction, shall every year within six Months after any Visitation by them holden, make Certificate unto their several Bishops, or Archbishop, (if it be within his Diocess) under their Seal of Office, of all such persons who have been presented unto them as aforesaid, under pain of suspension from their said Jurisdictions by the space of one whole year.

And we in like manner enjoyn all Archbishops and Bishops, that once every year at the least, they certifie under their Episcopal Seal in Parchment, unto the Justices of Assize of every County in the Circuits and within their Dioceses respectively, the names and sirnames not only of those who have been presented unto them

from the said Deans, Archdeacons, &c. but of those also who upon the Oaths of Church-wardens and other Sworn-men at their Visitations, or upon the information of Ministers imployed in the said Conferences, have been presented unto them, that so the said intended proceedings may have the more speedy and the more general success.

In particular, it shall be carefully inquired into at all Visitations under the Oaths of the Church-wardens and other Sworn-men, what Recusants or Popish persons have been either Married or Buried, or have had their Children baptized otherwise than according to the Rules and Forms established in the Church of *England;* and the names of such Delinquents (if they can learn them, or otherwise for such names as for the time they carry) shall be as aforesaid given up to the Bishop, who shall present them to the Justices of Assize, to be punished according to the Statutes.

And for the education of Recusants Children, since, by Canon already established, no man can teach School, (no not in any private house) except he be allowed by the Ordinary of the place, and withal have subscribed to Articles of Religion established in the Church of *England:* We therefore straightly enjoyn, That forthwith at all Visitations there be diligent enquiry made the Church-wardens or other sworn Ecclesiastical Officers, of each Parish under their Oaths, who are employed as School-masters to the Children of Recusants; and that their several names be presented to the Bishop of the Diocess, who citing to the said School-masters, shall make diligent search whether they have subscribed or no; and if they or any of them be found to refuse subscription, they shall be forbidden to teach hereafter, and censured for their presumption; and withal the names of him or them that entertain such a School-master, shall be certified to the Bishop of the Diocess, who shall at the next Assize present them to the Judges to be proceeded against according to the Statutes. And if they subscribe, enquiry shall be made what care they take for the instruction of the said Children in the Catechism established in the Book of Common-prayer. And all Ordinaries shall censure those whom they find negligent in the said instruction; and if it shall appear, that the Parents of the said Children do forbid such School-masters to bring them up in the Doctrine of the Church of *England,* they shall notwithstanding do their duty; and if thereupon the said Parents shall take away their Children,

the said School-masters shall forthwith give up their names unto the Bishop of the Diocess, who shall take care to return them to the Justices of Assize in manner and form aforesaid. And because some may cunningly elude this Decree, by sending their Children to be bred beyond the Seas, Therefore we ordain, That the Church-wardens and other sworn Ecclesiastical Officers, shall likewise make careful enquiry, and give in upon their Oaths at all Visitations, the names of such Recusants Children who are to be sent beyond the Seas to be bred there, or whom they probably suspect to be so sent; which names as aforesaid shall be given up to the Bishop, and from him returned to the Judges as aforesaid, that their Parents, who so send them, may be punished according to Law. Provided alwayes that this Canon shall not take away or derogate from any Power or Authority already given or established by any other Canon now in force.

And all the said Complaints or Certificates shall be presented up to the Judges in their several Circuits by the Bishop's Register, or some other of his Deputies immediately after the publishing of His Majesties Commission, or at the end of the Charge, which shall be then given by the Judge. And this upon pain of suspension for three months.

This Sacred Synod doth earnestly intreat the said Reverend Justices of Assize, to be careful in the execution of the said Laws committed to their trust, as they will answer to God for the daily increase of this gross kind of superstition. And further, we do also exhort all Judges, whether Ecclesiastical or Temporal upon the like account, that they would not admit in any of their Courts any vexatious Complaint, Suit or Suits, or presentments against any Minister, Church-wardens, Questmen, Sidemen, or other Church Officers for the making of any such Presentments.

And lastly, We enjoyn that every Bishop shall once in every year send into His Majesties High Court of Chancery, a *Significavit* of the names and sirnames of all such Recusants who have stood excommunicated beyond the time limited by the Law, and shall desire that the Writ *De excommunicato capiendo* might be at once sent out against them all *Ex officio*. And for the better execution of this Decree, this present Synod doth most humbly beseech His most Sacred Majesty, that the Officers of the

said High Court of Chancery, whom it shall concern, may be commanded to send out the aforesaid Writ from time to time as is desired, for that it would much exhaust the particular estates of the Ordinaries, to sue out several Writs at their own charge. And that the like command also may be laid upon the Sheriffs and their Deputies, for the due and faithful execution of the said Writs, as often as they shall be brought unto them.

And to the end that this Canon may take the better and speedier effect, and not to be deluded or delayed; We further Decree and Ordain, That no Popish Recusant, who shall persist in the said sentence of Excommunication beyond the time prescribed by Law, shall be absolved by vertue of any Appeal in any Ecclesiastical Court, unless the said party shall first in his or her own Person, and not by a Proctor, take the usual Oath *De parendo Juri, & stando mandatis Ecclesiæ.*

IV. *Against Socinianism,*

Whereas much mischief is already done in the Church of God by the spreading of the damnable and cursed Heresie of *Socinianism*, as being a complication of many ancient Heresies condemned by the four first general *Councils*, and contrariant to the Articles of Religion now established in the Church of *England*. And whereas it is too apparent that the said wicked and blasphemous errors are unhappily dilated by the frequent divulgation and dispersion of dangerous Books, written in favor and furtherance of the same, whereby many, especially of the younger or unsetled sort of People, may be poysoned and infected: It is therefore decreed by this present Synod, that no Stationer, Printer, or Importer of the said Books, or any other Person whatsoever, shall print, buy, sell, or disperse any Book broaching or maintaining of the said abominable Doctrine or Positions, upon pain of Excommunication *ipso facto* to be thereupon incurred: And we require all Ordinaries upon pain of the Censures of the Church, that beside the Excommunication aforesaid, they do certifie their names and offenses under their Episcopal Seal to the Metropolitan, by him to be delivered to His Majesties Attorney-General for the time being, to be proceeded withal according to the late Decree in the Honorable Court of Star-Chamber, against the spreaders of prohibited Books. And that no Preacher shall presume to vent any such Doctrine

in any Sermon under pain of Excommunication for the first offence, and Deprivation for the second. And that no Student in either of the Universities of this Land, nor any Person in holy Orders, (excepting Graduates in Divinity, or such as have Episcopal or Archidiaconal Jurisdiction, or Doctors of Law in holy Orders) shall be suffered to have or read any such Socinian Book or Discourse, under pain (if the offendor live in the University) that he shall be punished according to the strictest Statutes provided there against the publishing, reading or maintaining of false Doctrine; or if he live in the City or Country abroad, of a Suspension for the first offence, and Excommunication for the second, and Deprivation for the third, unless he will absolutely and *in terminis* abjure the same. And if any Lay-man shall be seduced into this opinion, and be convicted of it, he shall be Excommunicated, and not absolved but upon due repentance and abjuration, and that before the Metropolitan, or his own Bishop at the least. And we likewise enjoyn, that such Books, if they be found in any prohibited hand, shall be immediately burned: and that there be a diligent search made by the appointment of the Ordinary after all such Books, in what hands soever, except they be now in the hands of any Graduate in Divinity, and such as have Episcopal or Archidiaconal Jurisdiction, or any Doctor of Laws in holy Orders as aforesaid; and that all who now have them, except before excepted, be strictly commanded to bring in the said Books in the Universities to the Vice-Chancellors, and out of the Universities to the Bishops, who shall return them to such whom they dare trust with the reading of the said Books, and shall cause the rest to be burned. And we farther enjoyn, that diligent enquiry be made after all such that shall maintain and defend the aforesaid Socinianism; and when any such shall be detected, that they be complained of to the several Bishops respectively, who are required by this Synod to repress them from any such propagation of the aforesaid wicked and detestable Opinions.

### V. *Against Sectaries.*

Whereas there is a provision now made by a Canon for the suppressing of Popery, and the growth thereof by subjecting all Popish Recusants to the greatest severity of Ecclesiastical Censures in that behalf: This present Synod well knowing that there are other Sects which endeavour the subversion both of the Doctrine and Discipline

of the Church of *England* no less than Papists do, although by another way; for the preventing thereof, doth hereby Decree and Ordain, that all those proceedings and penalties which are mentioned in the aforesaid Canon against Popish Recusants as far as they shall be appliable, shall stand in full force and vigour against all *Anabaptists, Brownists, Separatists, Familists,* or other Sect or Sects, person or persons whatsoever, who do or shall either obstinately refuse, or ordinarily, not having a lawful impediment (that is, for the space of a month) neglect to repair to their Parish Churches or Chappels where they inhabit for the hearing of Divine Service established, and receiving of the holy Communion, according to Law.

And we do also further Decree and Ordain, That the Clause contained in the Canon now made by this Synod against the Books of Socinianism, shall also extend to the Makers, Importers, Printers and Publishers, or Dispersers of any Book, Writing, or scandalous Pamphlet devised against the Discipline and Government of the Church of *England*, and unto the Maintainers and Abettors of any Opinion or Doctrine against the same.

And further, because there are sprung up among us a sort factious of people, Despisers and Depravers of the Book of Common-Prayer, who do not according to the Law resort to their Parish-Church or Chappel to joyn in Publick Prayers, Service and Worship of God with the Congregation, contenting themselves with the hearing of Sermons only, thinking thereby to avoid the penalties due to such as wholly absent themselves from the Church. We therefore for the restraint of all such wilful contemners or neglecters of the Service of God, do ordain, That the Church or Chappel-wardens, and Questmen, or Sidemen of every Parish, shall be careful to enquire out all such disaffected persons, and shall present the names of all such Delinquents at all Visitations of Bishops, and other Ordinaries; And that the same proceedings and penalties mentioned in the Canon aforesaid respectively, shall be used against them as against other Recusants, unless within one whole month after they are first denounced, they shall make acknowledgment and reformation of that their fault. Provided always, that this Canon shall not derogate from any other Canon, Law or Statute in that behalf provided against those Sectaries.

## VI. *An Oath enjoyn'd for the preventing of all Innovations in Doctrine and Government.*

This present Synod (being desirous to declare their sincerity and constancy in the profession of the Doctrine and Discipline already established in the Church of *England*, and to secure all men against any suspition of revolt to Popery, or any other superstition) decrees, That all Archbishops and Bishops, and all other Priests and Deacons in places exempt or not exempt, shall before the second day of *November* next ensuing, take this Oath following against all Innovation of Doctrine or Discipline, and this Oath shall be tendred them, and every of them, and all others named after in this Canon, by the Bishop in person or his Chancellour, or some grave Divines named and appointed by the Bishop under the Seal; and the said Oath shall be taken in the presence of a public Notary, who is hereby required to make an Act of it, leaving the Universities to the Provision which follows.

The Oath is,

*I,* A. B. *do swear, That I do approve the Doctrine and Discipline or Government established in the Church of* England, *as containing all things necessary to salvation: And that I will not endeavour by my self or any other, directly or indirectly, to bring in any Popish Doctrine, contrary to that which is so established: nor will I ever give my consent to alter the Government of this Church, by Archbishops, Bishops, Deans, and Archdeacons, &c. as it stands now established, and as by right it ought to stand, nor yet ever to subject it to the usurpations and superstitions of the See of* Rome. *And all these things I do plainly and sincerely acknowledge and swear, according to the plain and common sence and understanding of the same words, without any equivocation, or mental evasion, or secret reservation whatsoever. And this I do heartily, willingly, and truly, upon the faith of a Christian.* So help me God in Jesus Christ.

And if any man Beneficed or Dignified in the Church of *England*, or any other Ecclesiastical person, shall refuse to take this Oath, the Bishop shall give him a months time to inform himself; and at the months end, if he refuse to take it, he shall be suspended *ab Officio*, and have a second month granted: and if then he refuse to take it, he shall be suspended *ab Officio & Beneficio*, and have a third month granted

him for his better information; but if at the end of that month he refuse to take the Oath above-named, he shall by the Bishop be deprived of all his Ecclesiastical Promotions whatsoever, and execution of his function which he holds in the Church of *England.*

We likewise Constitute and Ordain, that all Masters of Arts, (the sons of Noblemen only excepted) all Batchelors and Doctors in Divinity, Law or Physick, all that are licensed to practice Physick, all Registers, Actuaries and Proctors, all School-masters, all such as being Natives, or naturalized, do come to be incorporated into the Universities here, having taken a Degree in any foreign University, shall be bound to take the said Oath. And we command all Governors of Colledges and Halls in either of the Universities, that they administer the said Oath to all persons resident in their several Houses that have taken the Degrees before-mentioned in this Canon, within six months after the publication hereof.

And we likewise Constitute, That all Bishops shall be bound to give the said Oath unto all those to whom they give Holy Orders at the time of their Ordination, or to whomsoever they give Collation, Institution or License, to Preach, or serve any Cure.

### VII. *A Declaration concerning some Rites and Ceremonies.*

Because it is generally to be wished, that unity of Faith were accompanied with uniformity of practice, in the outward worship and service of God; chiefly for the avoiding of groundless suspitions of those who are weak, and the malitious aspersions of the professed enemies of our Religion; the one fearing the Innovations, the other flattering themselves with the vain hope of our backslidings unto their Popish superstition, by reason of the situation of the Communion-Table, and the approaches thereunto, the Synod declareth as followeth:

That the standing of the Communion-Table side-way under the East-window of every Chancel or Chappel, is in its own nature indifferent, neither commanded nor condemned by the Word of God, either expresly or by immediate deduction, and therefore that no Religion is to be placed therein, or scruple to be made thereon.

And albeit at the time of Reforming this Church from that gross superstition of Popery, it was carefully provided that all means should be used to root out of the minds of the people, both the inclination thereunto, and memory thereof; especially of the Idolatry committed in the Mass, for which cause all Popish Altars were demolished: yet notwithstanding it was then ordered by the Injunctions and Advertisements of Queen *Elizabeth* of blessed memory, that the holy Tables should stand in the place where the Altars stood, and accordingly have been continued in the Royal Chappels of three famous and pious Princes, and in most Cathedral and some Parochial Churches, which doth sufficiently acquit the manner of placing the said Tables from any illegality, or just suspition of Popish superstition or innovation. And therefore we judge it fit and convenient, that all Churches and Chappels do conform themselves in this particular to the example of the Cathedral or Mother Churches, saving always the general liberty left to the Bishop by Law, during the time of Administration of the holy Communion. And we declare that this scituation of the holy Table, doth not imply that it is, or ought to be esteemed a true and proper Altar, whereon Christ is again really sacrificed: but it is, and may be called an Altar by us, in that sence in which the Primitive Church called it an Altar, and in no other.

And because experience hath shewed us, how irreverent the behaviour of many people is in many places, some leaning, others casting their hats, and some sitting upon, some standing, and others sitting under the Communion-Table in time of Divine Service: for the avoiding of these and the like abuses, it is thought meet and convenient by this present Synod, that the said Communion-Tables in all Chancells or Chappels be decently severed with Rails, to preserve them from such or worse profanations.

And because the Administration of holy things is to be performed with all possible decency and reverence, therefore we judge it fit and convenient, according to the word of the Service-Book established by Act of Parliament, *Draw near, &c.* that all Communicants with all humble reverence shall draw near and approach to the holy Table, there to receive the Divine Mysteries, which have heretofore in some places been unfitly carried up and down by the Minister, unless it shall be otherwise appointed in respect of the incapacity of the place, or other inconvenience, by the Bishop himself in his jurisdiction, and other Ordinaries respectively in theirs.

And lastly, Whereas the Church is the house of God, dedicated to his holy Worship, and therefore ought to mind us, both of the greatness and goodness of his Divine Majesty, certain it is that the acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in it self, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgment, by doing reverence and obeysance, both at their coming in, and going out of the said Churches, Chancells or Chappels, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the Reign of Queen *Elizabeth*. The reviving therefore of this ancient and laudable Custom, we heartily commend to the serious consideration of all good people, not with any intention to exhibit any Religious Worship to the Communion-Table, the East, or Church, or any thing therein contained in so doing, or to perform the said gesture in the celebration of the holy Eucharist, upon any opinion of a corporal presence of the body of *Jesus Christ* on the holy Table, or in mystical Elements, but only for the advancement of Gods Majesty, and to give him alone that honor and glory that is due unto him, and no otherwise; and in the practice or omission of this Rite, we desire that the Rule of Charity prescribed by the Apostle, may be observed, which is, That they which use this Rite, despise not them who use it not; and that they who use it not, condemn not those that use it.

## VIII. *Of Preaching for Conformity.*

Whereas the Preaching of Order and Decency, according to St. *Pauls* Rule, doth conduce to edification; it is required, that all Preachers, (as well Beneficed men as others) shall positively and plainly Preach and Instruct the People in their publick Sermons twice in the year at least, that the Rites and Ceremonies now established in the Church of *England*, are lawful and commendable; and that they the said People and others ought to conform themselves in their practice to all the said Rites and Ceremonies; and that the People and others ought willingly to submit themselves unto the Authority and Government of the Church, as it is now established

under the Kings Majesty. And if any Preacher shall refuse or neglect to do according to this Canon, let him be suspended by his Ordinary during the time of his refusal, or wilful forbearance to do thereafter.

IX. *One Book of Articles of Enquiry to be used at all Parochial Visitations.*

For the better setling of an Uniformity in the outward Government and Administration of the Church, and for the more preventing of just grievances which may be laid upon Church-wardens and other Sworn-men, by any impertinent, inconvenient, or illegal Enquiries in the Articles for Ecclesiastical Visitations: This Synod hath now caused a Summary or Collection of Visitory Articles (out of the Rubricks of the Service-Book, and the Canons and warrantable rules of the Church) to be made, and for future Direction to be deposited in the Records of the Archbishop of *Canterbury:* and we do decree and ordain, That from henceforth no Bishop or other person whatsoever having right to hold, use, or exercise any Parochial Visitation, (shall under the pain of a months suspension upon a Bishop, and two months upon any other Ordinary that is delinquent, and this to be incurred *ipso facto*) cause to be printed or published, or otherwise to be given in charge to the Church-wardens, or to any other persons which shall be sworn to make Presentments, any other Articles or forms of enquiry upon Oath, then such only as shall be approved and *in terminis* allowed unto him (upon due request made) by his Metropolitan under his Seal of Office.

Provided always, that after the end of three years next following the date of these presents, the Metropolitan shall not either at the instance of those which have right to hold Parochial Visitations, or upon any other occasion, make any addition or diminution from that allowance to any Bishop of Visitory Articles, which he did last before (in any Diocess within this province) approve of; But calling for the same, shall hold and give that only for a perpetual Rule, and then every Parish shall be bound only to take the said Book from the Archdeacons and other having a peculiar or exempt Jurisdiction, but once from that time, in three years, in case they do make it appear they have the said Book remaining in their public Chest for the use of the Parish: And from every Bishop they shall receive the said Articles at the Episcopal

Visitation only, and in manner and form as formerly they have been accustomed to do, and at no greater price than what hath been usually paid in the said Diocess respectively.

X. *Concerning the Conversation of the Clergy.*

The sober, grave, and exemplary Conversation of all those that are imployed in Administration of holy things, being of great avail for the furtherance of Piety; It hath been the religious care of the Church of *England*, strictly to enjoyn to all and every one of her Clergy, a pious, regular, and innoffensive demeanour, and to prohibit all loose and scandalous carriage by severe censures to be inflicted upon such Delinquents, as appears by the 74 and 75 Canons, *Anno* 1603, provided to this purpose.

For the more effectual success of which pious and necessary care, this present Synod straightly charges all Clergy-men in this Church, that setting before their eyes the Glory of God, the holiness of their calling, and the edification of the people committed to them, they carefully avoid all excess and disorder, and that by their Christian and religious conversation they shine forth as lights unto others in all Godliness and honesty.

And we also require all those to whom the Government of the Clergy of this Church is committed, that they set themselves to countenance and encourage godliness, gravity, sobriety, and all unblameable conversation in the Ministers of this Church, and that according to the power with which they are intrusted, they diligently labor by the due execution of the above-named Canons, and all other Ecclesiastical provisions made for this end, to reform all offensive and scandalous persons, if any be in the Ministery, as they tender the welfare and prospering of Piety and Religion, and as they will answer to God for those scandals, which through their remisness and neglect shall arise and grow in this Church of Christ.

XI. *Chancellours Patents.*

For the better remedying and redress of such abuses as are complained of in the Ecclesiastical Courts, the Synod doth decree and ordain, That hereafter no Bishop shall grant any Patent to any Chancellor, Commissary, or Official, for any longer

term than the life of the Grantee only, nor otherwise than with express reservation to himself and his Successours, of the power to execute the said place, either alone, or with the Chancellour, if the Bishop shall please to do the same, saving always to the said Chancellours, *&c.* the Fees accustomably taken for executing the said jurisdiction. And that in all such Patents, the Bishop shall keep in his own hands the power of Institution unto Benefices, as also of giving Licenses to preach or keep school. And further, that no Dean and Chapter confirm any Patent of any Chancellour, Commissaries, or Officials place, wherein the said conditions are not expressed *sub pœna suspensionis,* to the Dean (or his *locum tenens* if he pass the Act in his absence) and to every Canon or Prebendary, voting to the confirmation of the said Act to be inflicted by the Archbishop of the Province. And further, the holy Synod doth decree and ordain, That no reward shall be taken for any Chancellours, Commissaries or Officials place under the heaviest Censures of the Church.

XII. *Chancellours alone not to censure any of the Clergy in sundry Cases.*

That no Chancellour, Commissary or Official, (unless he be in holy Orders) shall proceed to Suspension, or any higher censure against any of the Clergy in any criminal cause, other than neglect of appearance, upon legal citing, but that all such causes shall be heard by the Bishop in person, or with the assistance of his Chancellour, or Commissary; or if the Bishops occasions will not permit, then by his Chancellour or Commissary, and two grave dignified or beneficed Ministers of the Diocess to be assigned by the Bishop, under his Episcopal Seal, who shall hear and censure the said cause in the Consistory.

XIII. *Excommunication and Absolution not to be pronounced but by a Priest.*

That no Excommunications or Absolutions shall be good or valid in Law, except they be pronounced either by the Bishop in person, or by some other in holy Orders, having Ecclesiastical Jurisdiction, or by some grave Minister beneficed in the Diocess, being a Master of Arts, at least, and appointed by the Bishop, and the Priests name pronouncing such sentence of Excommunication or Absolution to be expressed in the Instrument issuing under Seal out of the Court. And that no such

Minister shall pronounce any sentence of Absolution but in open Consistory, or at the least in a Church or Chappel, the penitent humbly craving and taking Absolution upon his knees, and having first taken the Oath, *De parendo juri & stando mandatis Ecclesiæ.* And that no Parson, Vicar, or Curate, *sub pœna suspensionis*, shall declare any of his or their Parishoners to be Excommunicate, or shall admit any of them so Excommunicate into the Church, and there declare them to be absolved, except they first receive such Excommunications and Absolutions under the Seal of the Ecclesiastical Judge, from whom it cometh.

XIV. *Concerning Commutations, and the disposing of them.*

That no Chancellour, Commissary, or Official, shall have power to commute any penance in whole, or in part; but either together with the Bishop in person, or with his privity in writing, or if by himself, there he shall give up a full and just account of all such Commutations once every year at *Michaelmas* to the Bishop, who shall, with his Chancellour, see that all such moneys be disposed of to charitable and publick uses, according to Law. And if any Chancellour or other having Jurisdiction as aforesaid, shall not make such a just account to the Bishop, and be found guilty of it, he shall be suspended from all exercise of his jurisdiction, for the space of one whole year.

Always provided, that if the crime be publickly complained of, and do appear notorious, that then the Office shall signifie to the place, from whence the complaint came, that the Delinquent hath satisfied the Church for his offence. And the Minister shall signifie as he shall be directed; saving alwayes to all Chancellours, and other Ecclesiastical Officers, their due and accustomable Fees, if he or they be not so suspended as aforesaid.

XV. *Touching concurrent Jurisdiction.*

That in such places where there is concurrent Jurisdiction, no Executor be cited into any Court or Office, for the space of ten days after the death of the Testator. And that as well every Apparitor herein, as every Register or Clerk that giveth or carrieth out any Citation or Process to such intent, before the said ten days be expired, shall for the first offence herein be suspended from the execution of his Office for the

space of three months; and for the second offence in this kind, be and stand excommunicated, *ipso facto*, not to be restored but by the Metropolitan of the Province, or his lawful Surrogate; And that yet nevertheless, it be lawful for any Executor to prove such Wills when they think good, within the said ten days, before any Ecclesiastical Judge respectively, to whose Jurisdiction the same may or doth appertain.

### XVI. *Concerning Licenses to Marry.*

Whereas divers Licenses to Marry are granted by Ordinaries, in whose Jurisdiction neither of the parties desiring such License is resident, to the prejudice of the Archiepiscopal Prerogative, to whom only the power of granting such Licenses to parties of any Jurisdiction, *per totam provinciam*, by Law belongeth; and for other great inconveniences thereupon ensuing: It is therefore decreed, That no License of Marriage shall be granted by any Ordinary to any parties, unless one of the said parties have been commorant in the Jurisdiction of the said Ordinary, for the space of one whole month immediately before the said License be desired. And if any Ordinary shall offend herein, and be sufficiently evinced thereof, in any of the Lord Archbishops Courts, he shall be liable to such censure as the Lord Archbishop shall think fit to inflict. And we further decree, That one of the Conditions in the Bond of Security given by the parties, taking such License, shall be that the said parties, or one of them, have, or hath been a month commorant in the said Jurisdiction, immediately before the said License granted.

And the Synod decrees, That whatsoever is ordered in these six last Canons, concerning the Jurisdiction of Bishops, their Chancellours and Commissaries, shall (so far as by Law is appliable) be in force concerning all Deans, Deans and Chapters, Collegiate Churches, Archdeacons, and all in holy Orders, having exempt or peculiar Jurisdiction, and their several Officers respectively.

### XVII. *Against vexatious Citations.*

And that this Synod may prevent all grievances, which may fall upon the people by Citations into Ecclesiastical Courts upon pretence only of the breach of Law, without either presentment, or any other just ground; This present Synod decrees, That

for all times to come no such Citation, grounded only as aforesaid, shall issue out of any Ecclesiastical Court, except the said Citation be sent forth under the hand and seal of the Chancellour, Commissary, Archdeacon, or other competent Judge of the said Court, within thirty dayes after the fault committed; and return thereof to be made to the next, or second Court day after the Citation served at the farthest: and that the party so cited, unless he be convinced by two witnesses, shall upon the denial of the fact upon Oath be forthwith freely dismissed without any payment of Fees: provided that this Decree extend not to any grievous crime, as Schism, Incontinency, misbehaviour in the Church in time of Divine Service, obstinate Inconformity, or the like.

## APPENDIX.

### N.

The following Extracts of the Parliamentry Proceedings against Doctor Montague, are introduced as illustrating the religious spirit of those times, both of the high and low Church Party, to the former of which, but whose principles he carried to a hazardous extreme, the Subject of the Memoir belonged.

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7th July, 1625.

Mr. Recorder reporteth from the Committee for Mr. Mountagew,—1. For the Lord Archbishop's answer, consisting of an admonition, and some opinion: Admonition to Mountagew, what disturbance his first book had wrought, both to the Church and Parliament-House; advising him to survey his book.—That, for his opinion, my Lord told him, though there were some things, which might receive a favourable interpretation, yet some other things in it were not of that Nature.—

That all the Committee of opinion, that the Lord of Canterbury* had done what was fit, and merited Thanks of this House.—

That all the Committee of opinion, that many things in these books, which directly contrary to the Articles established by Parliament; viz. That the Church of Rome is *vera Christi ecclesia, et sponsa Christi;* which contrary, as conceived, to the 19th Article: That the Church of Rome *eodem fundamento doctrinæ et sacramentorum nititur.*—

But, for these points of Doctrine, the Committee of opinion, that a Conference was to be prayed with the Lords about it.—

That the Committee of opinion, that the second book against the Honor and Dignity of this House; which the cause of sending for him.—

That all the Committee held this book a factious and seditious book, tending manifestly to the dishonour of our late King, and to the disturbance of our Church and State.—

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* Doctor George Abbot, a great favourer of the Puritans.

For the Dishonour to the King; he, in the book, intituled ------- saith, Arminius the first, that infected Leyden with the errors and schisms.—

The Synod of Dort, so honoured by the King, slighted by him.—"Forinsecus, and partial.—Knoweth not, what ends they had; nor careth not."—

The Committee conceived, the fire, kindled in the Low Countries by Arminius, like to be kindled here likewise by this man.—

He directs it to the King, and calls it, *Appello Cæsarem;* and yet says, the Pope is not o'Antichristos; which is contrary to that the King himself had written to all Christian Princes.—

The Articles agreed of in Ireland, and confirmed here, he delivers a point in *terminis terminatibus,* contrary to them, about justifying Faith.—The 38th.

Second General head.—Four particulars.

1. The Committee think, there is enough in this book, to put a jealousy between the King, and his well-affected Subjects.—Says, there are some, that desire an Anarchy.—Means it of the Puritans, whom yet he hath not defined. The Committee thought fit, to have it explained.—

He rails at Yates and Ward, and says they are Puritans, although they have subscribed.—"Puritans in heart."—He doth plainly intimate that there are Puritan Bishops.—

Committee conceived, this much to tend to the disturbance of the peace of the State and Church.—

Respecting Bellarmyne, but slighting Calvyn, Beza, Perkyns, Whitakers, Reynolds; which a great disturbance of the peace.—

Much discountenancing, in his book, of God's Word.— 1. Disgracing of Lectures, not Lecturers:—of Preaching itself; yea, even of reading the Bible.—8th page. "Conventicles after Lectures."—"Chew the Quidd after Lectures."—For preaching;—"Prating, preaching and lecturing."—"Dictate out of their Pulpits to their popular auditors,"—"Handling, - - - , when Yates and Ward in their Pulpits."—

For reading the Bible; saith, "Never a Saint-serving, Bible-bearing, hypocritical Puritan, a better Patriot than he."—

4. That the whole frame of this book is a great encouragement of Popery:—1. In maintaining the Papists to be the true Church, and that they differ not from us in any fundamental point. If, therefore, they hold us Heretiques, and not to be saved, and we hold the contrary of them; who will not think it safer for us to be in their Church, than in ours? The Papists read, and commend this book, and commend it to others to read; where they endure not the reading or having of our books.—

5. That in two points he had done injury to this House:—Knew, this first book, questioned in this House, presented to the Lord of Canterbury, from whom we expected an answer, contrary to the Lord of Canterbury's admonition, to print a new book, worse than the other.—2. Where a Petition preferred by Yates and Ward to this House, so as the house possessed; he, to revile them for this, reflected upon the House.—

Page 176. "That the Articles not conceived."—

Mr. Brooke moveth, a Petition from Mr. Mountagew, ready to be delivered, may be read: which read.

1. Upon Question, Resolved, Thanks to be given my Lord of Canterbury, for his care in the last reference to him of Mr. Mountagew's book. This to be done by the former Parties, that were sent for, and brought, his answer.

2. Upon Question, Resolved, That, at our next Meeting, to acquaint the Lords with these Books; and a Conference to be prayed with the Lords, concerning the same.

Resolved, at this time only to give him a touch, that, under the names of Articlers and Informers, Yates and Ward, he hath stricken this House.

1. Upon the reference, the last Parliament, from the Lord of Canterbury, and knowing it came from this House, and my Lord having admonished him, in one year after, never came to my Lord of Canterbury; but, after one year, printed this new book; and presented it then to my Lord of Canterbury.

Sir Edw. Sands :—That this no contempt to this House; For commended to my Lord Canterbury, as a Delinquent; and then my Lord of Canterbury should have summoned him. 2dly, His Protestation being, that it was only an Error, and not in Contempt of this House.

Sir Francis Seymour, *contra.*—

Journals of the House of Commons, vol. 1. p. 805.

On the same day in the Afternoon,—

1. Upon Question, Resolved, That Mr. Mountagew hath, *super tota materia*, committed a great contempt against this House.

2. Upon Question, to respite the punishment, 'till the next meeting; and, in the mean time, to commit him to the Serjeant, to be sure of his forth-coming at that time.

Mr. Mountagew called in to the Bar, and kneeling, Mr. Speaker pronounceth his judgment accordingly.

Sir Edw. Coke, Mr. Recorder, Mr. Pymme, Sir Nath. Rich, Mr. Sherland, Sir H. Martyn, Sir D. Diggis, Mr. Solicitor, Mr. Whittakers, Mr. Francis Drake, to set down, in writing, the particulars against Mr. Mountagew.

Upon Question, Resolved, That the Lord of Canterbury shall be intreated, from the House, to take some such course, as in his judgment he shall think fit, for the suppression of these books, and preventing the danger, that may grow by the divulging thereof; being resolved, at their next meeting, to enter into a particular examination of such parts of the said books, as tend to Sedition, and the general disturbance of the Peace of the Church and Commonwealth, whereof they are already very sensible. Journals of the House of Commons, vol. 1. p. 806.

9th July, 1625.

Mr. Solicitor reporteth from the King, concerning the Petition of Religion, (among other things),—

That the King told him, Mountagew his Servant, his Chaplain in Ordinary; and that he had taken the cause into his own hand. That he wished, we should enlarge him; and he would take care to give the House satisfaction in the cause.—

For Mr. Mountagew; the Serjeant demanded by Mr. Speaker, where Mr. Mountagew was; he said he had taken bail of £2000 for his appearance.

Resolved, Mr. Solicitor shall acquaint His Majesty, that the House proceeded only for his contempt to this House; and that the Serjeant hath already set him at liberty upon bail. Journals of the House of Commons, vol. 1. p. 807.

21st August, 1625.

Motion made, that Mr. Mountagew might not appear, according to the former order.

Mr. Serjeant, called in, saith, he hath taken bond of £2000 bond; and, that Mountagew hath written to him, he is sick of the stone. He required to bring the bond and letter.

Sir Edw. Coke:—That the ancient Britons conquered, by reason of want of united Counsels, for avoiding dangers. *Dum singuli pugnant, universi vincuntur.* So it will be in Divinity, if every private man may put out books of Divinity, not allowed by the Convocation.

Sir W. Heale wisheth a Bill, to that purpose.

Mr. Mountagew his Letter to the Serjeant read.

Sir Robert Phillippes:—To send the Serjeant for him.

Mr. Solicitor putteth the House in mind of His Majesty's intimation by him, before the last recess. Moveth to acquaint the King with the particulars and the consequences of the book; and doubteth not, but we shall have his leave to send for him.

Mr. Alford putteth the House in mind of the danger to exempt the King's servants from questioning in Parliament. Moveth, a Committee, to consider, both of this particular, and of the general.

Mr. Strode:—That our proceedings against Mr. Mountagew for a contempt to the House.

Sir Francis Seymour:—Not to lose this Privilege; but to desire the King to leave him, for this contempt, to us.

Sir G. Gerrard putteth the House in mind of Sir Thomas Parry, a Privy Counsellor, whom the King desired to have left to him; but the House would not consent; but put him out.

Mr. Wentworth putteth the House in mind of the Lord Chancellor, and Treasurer, whom this House hath dealt with.—Mountagew reproacheth Bible-bearers: which the Arms of this University.* To proceed to a conference with the Lords, according to the former order.

Sir John Ellyott:—That this man remaineth committed by the House to the Serjeant: Therefore we cannot send for him, as if he were out of prison.—To give the Serjeant a time to bring him in.

Sir Edw. Coke:—We meddle with him, only for his contempt to this House; whereof we have jurisdiction. We will not meddle ourselves alone with adjudging his Tenets; yet we may inform the Lords, where the Bishops are; and they are to judge it. This warranted by the words of the Writ; "*Defensionem ecclesiæ Anglicaræ;* which are ancient, in H. IV. and H. V. time, and before; and not brought in in H. VIII. time.—Moveth, the Serjeant may bring in Mountagew at a day to be prefixed to him.

Mr. Drake:—That this book so dangerous to the Church and State, cometh out *cum Privilegio:* which maketh it accounted the Doctrine of the Church of England; and so the opposer Schismatiquus.—The danger of the Low Countries by Arminianism.

Sir Geo. More, accordant.

Sir Rob. Phillippes putteth the House in mind of the last King's last Speech to both Houses, that no Servant of his should be questioned.

The Serjeant commanded, at his peril, to bring Mr. Mountagew to the House, with all convenient speed; and he to stand committed, until he be discharged by the House.

Sir Rob. More, Sir Rob. Phillippes, &c. added to the former Committee for Mr. Mountagew's books.—To meet on Thursday in the Afternoon, two o'Clock, in the Logick Schools. Journals of the House of Commons, vol. I. p. 809.

6th August, 1525.

Mr. Drake moveth for a Report from the Lord of Canterbury, concerning Mr. Mountagew his book.

* The Parliament was then sitting at Oxford.

Resolved, Sir D. Digges, and the rest, formerly appointed, shall repair to the Lord of Canterbury, to know what his Grace hath done; and to make report thereof to the House, upon Monday morning next. Journals, &c. vol. 1. p. 811.

8th August, 1625.

An Account being required from Mr. Serjeant, concerning Mr. Mountagew; he informed, that he had sent for him, but he found him sick in his bed.

Mr. Speaker produceth a Letter, written to him from Mr. Mountagew: Which some desiring to hear read; it was resolved, that he, being a Prisoner, ought to have petitioned, and not written. Journals, &c. vol. 1. p. 812.

On the 12th of August, Parliament was prorogued by Commission.

11th June, 1628.

Mr. Pymme reporteth the business against Doctor Mountagew.

The Articles read, and after proved.

Upon Question, these Articles to be presented to the Lords, against Mountagew. This to be done by Mr. Pymme. Journals, &c. vol. 1. p. 911.

12th June, 1628.

Sir Ben. Rudyard, Sir Nath. Rich, and Mr. Hampden, Sir H. Martyn, Mr. Noy, and Mr. Sherland, to assist Mr. Pymme, concerning Mr. Mountagew's charge.

The Mayor of New Wyndsor, now, and the last year, called in, and asked concerning Mr. Mountagew his Speeches, and unbeseeming actions, about the Bonfire lately there made, for the good concurrence between the King and his People. Journals, &c. vol. 1. p. 912.

14th June, 1628.—Post Meridiem.

Mr. Wandesford reporteth Mr. Mountagew his carriage about the Bonfires and ringing, at Windsor.

Mr. Speaker to remember the House of it upon Monday next. Journals, &c. vol. 1. p. 913.

13th January, 1640.

A Committee to receive all complaints against Mountagew, Bishop of Norwich. *a.*

23rd. February, 1640.

Another Committee to consider the particulars against him in former Parliaments, and to propose a Bill for reversing the Pardon which was granted to him. *b.*

16th March, 1640.

The House join with the Lords in petitioning the King to remove him from Court. *c.*

*a.* Journals of the House of Commons, vol. 2.—*b.* Ibid.—*c.* Ibid.

## O.

Among Lord Clarendon's Manuscript Letters and Papers deposited in the Bodleian Library, is a small Parcel with the following Label attached to it:

" Six Papers relating to the Perversion of Godfrey Goodman B'p of Glouceſter to Popery, dated 1638 and 1639. For a general Account of them, see the AB'p of Canterbury's Letter to S. Wind. Vol. 2. P. 18 Note."

The following are Copies of the aforesaid six Papers, with their inclosures. They are all originals.

### I.—*No.* 1. *Endorsed by Mr. Secretary Windebank.*

" $\frac{19}{9}$ June: 1638. Sir Will: Hamilton to His M: w$^{th}$ Mr. Hamers lre dd by His M: to me at Greenwich: 9 July o. st. I have answered this lre. 13. July."

Most Sacred Ma$^{ty}$.

The enclosed letter is but nwely com to my hands set by William Hammer, your Ma$^{tys}$ subject, who som yeirs since embraced the Romain party, and hath receaved the order of priesthood. The last year at his being in Rome, Cardinal Barberin gave him a Chanonrye at Cambray in Flanders where hee intendith to reside. I am acquentid with his person and takes him to be of a milde disposition but extreme zealous in his religion. He had so great assurence in me, that when he departed Rome, he gave me a cipher that he might with more assurence, and tould me (but in general termes) that he hoped the Beshop of Glochester might be brought to the Romain party, the effects whereof your Ma$^{ty}$ may perceave by this letter which I have deciphered.

I am enformed that heere coms some letters from the Queene to Cardinal Barberin which doth not pass be my hands. I know not what they may contain but I

suppose they are only recommendations procured by Mr Montagu in favure of his friends at this Court. but if her Ma$^{tys}$ letters be so very frequent it frears me that with proces of time, they will not be so much regarded.

Pardon my bouldnes Most Sacred Ma$^{ty}$ for this proceeds from the dwety I owe to your Ma$^{ty}$ who shall ever pray for your happie and prosperous Raigne and shall continow

Most Sacred Ma$^{ty}$

Your most faithfull humble

Rome the $\frac{9}{19}$ of June 1638

Subject and Seruant

Wil: Hamilton.

II.—*The following inclosures are in the foregoing letter.*

i.—Key to the Cipher, made use of in the following letter of Mr. William Hammer, in the hand writing of Sir William Hamilton, viz.

| | |
|---|---|
| Mr Steward | the Bishopp of Glochester |
| Mr Hamsly | Card. Barb. |
| Mr Bouhom | the Beshopp of Glochester |
| Mr Atwood | hee who intended or intends to com ouer with the Beshopp of Glochester. |
| Mr Nilson | London |
| John Chalner | William Hammer who ritts the letter |
| Mr Hopton | George Conn |
| Mr Williams | Cambray |

ii.—Honor$^{able}$ S$^{r.}$

it is long since I saluted you, knowing my selfe bound to remember your many favors yet not to importune you by telling you soe; desirous rather to find some reall meanes to expresse my gratitude then to distract you from

more necessary affaires by vnnecessary lines: the occurrence of business will now excuse my boldness.

Being in Glocestershire I was foure dayes with the beshopp of Glocester *Steward;* who before my parture passed his promise that about Midsummer he would see me where now I am; he comaunded me greatest secresie in his purpose. I asked him wether he would permitt me to acquaint George Conne *Mr Hopton* with it, but he would not by any meanes; wherfore I beseech your greatest privacy in it, not to acquaint any one of it vnlesse Cardinel Barbarin *Mr Hamsly*, yet not him vnlesse you be sure it will goe noe farther, for besides my promised secresie; I am not sure he will execute his purpose, espicially having heard since my comg hither that he is cited to London *Mr Nelsons* upon an occasion which Mr Wilfred his letter hath as a piece of newes: yf he comes there is an other of note that will accompany him, and I presume there will be as much noise about it, as hath been a long time in those parts. Since my arrival in these parts I have upon occasions (which Mr Willfrid will tell you) been in divers parts of the country, but am now returned to Cambray *Mr Williams* where finding cold entertainment I would returne to Glocester-shire were it not to expect the comg of the beshopp of Glochester *Mr Steward.*

Sir. although by accident the fruits of Card. Barb. *Mr Hamsly* his favors are but slender, yet his charitable intentions doth noe less oblidge me; wherefore as you have beene a chief means to procure his Favors, deigne to testifie the gratitude of

Your most hble and obliged

April. 1. 1638. Seruant

William Hammer.

JOHN CHALLONER.

(The explanations written above certain words in the above letter are in the hand-writing of Sir Will. Hamilton.)

To my very good Friend

Mr Sir Will Hamilton these I

pray.

*Endorsed by Secretary Windebank.*

1. Aprill 1638.

William Hammer to Sir Wm. Hamilton; by whom this lre was sent to His M. and dd by His M: to me at Greenwich 9: July o. st.

(iii.—There is another enclosure, but as it is only a transcript of the above letter as explained by Sir W. H. it is thought unnecessary to copy it.)

## III.—B: GLOCESTERS PETITION.

To the Kings Most Excellent Ma^tie^

The humble Pet: of Godfrey Goodman

Bishopp of Glouc^r.^

Sheweth

That yo^r^ Pet^r^ havinge bin troubled with stone and gravell from his infancie (as most of his kindred are) hee doth humbly beseeche yo^r^ Ma^tie.^ to be soe gratiously pleased, as to giue him leaue to goe to the Spawe, and to some other Medicinall fountaines, w^ch^ are not to be found, but in the hotter Clymatts of the World.

And yo^r^ Pet^r^ shall daylie pray for yo^r^ Ma^ts^ longe Raigne and happiness.

*An Original.*

## IV.—*Endorsed by Mr Secr. Windebank. 6 August.* 1638.

B: of Glocester.

To the right Hono^ble^ Sir Francis Windebanke Knt, principall Secretary to his Ma^tie,^ these present.

Right Hono^ble^

Yesterday my Lo^ds^ Grace was pleased to write vnto mee, that I should address my selfe to your Honor concerninge a Petition which his Grace

did present to his Majestie in my behalfe. I am sorry that I had noe sooner Notice hereof, and I doe humbly desire yo^w^ not to conceaue it a neglect in mee. This next weeke God willinge his Majestie comes to Windesore and then I will humbly intreat yo^w^ to appointe your owne time and place where I might attend yo^w.^ if his Majestie shall bee soe gratiously pleased, to give mee leaue to goe to the Spawe God grant that I may neuer liue that day wherein I shall not often desire God to bless his Majestie and to reward him for soe greate a fauour. Soe with my prayers to the same God, for your health and happines and rest;

Your humble servant
and Beadsman
GODFR: GLOUC^r.^

Windesore Castle 6^a^
Auguste 1638

(*An Original.*)

V.—*Endorsed by Mr Secretary Windebank.*

" 28. Decem. 1638. Hammer to Sir W. Hamilton Mem: 12 July 1639.
" Mr Atwood mentioned in this Ire being sent for out of Glocestershire came
" to me and acknowledged all herein conteyned to be true."

Honored S^r^

Since my last I haue saluted Mr Steward twice but had noe answere; perhaps because our friend was parted from London; yf Mr Hamsly please to salute him by the name of Mr Bouhom and send me the letter I will menage it I hope to a good end, there being nothing that affrights him more then the apprehension of want or disaster before he cometh into these parts. Your last was doubtfull wether you desired to know the qualitie of Mr Steward or his freind Mr Atwood, who intendes as they both told me to accompany each other; but neither is yet arriued although I receiued a letter from Mr Atwood that he intended to come to Mr Nelson, and then to consult a freind I named vnto him to speed him hither. Mr Atwood is of esteeme for learning, he was latly fellow of Corpus Xri Colledge in Oxford, now double beneficed by the meanes of Mr Steward whose bosome freind he is in all things. Yf Mr Hamsly thinke expedient my going to Mr Steward, I desire a

line or two from him to the Chapter, otherwise I shall haue difficultie during my Pedalitie to quitt this towne unlesse I resigne or chaunge my obligation. I haue intreated Fa: John (I dared not presume on you) to solicit some addition or chaunge to compleate me a liulihood. I am assured the Cardinall was imposed one as well as I for the valor of my prebend; before the warres it was esteeme £80 yearly, since those who haue passed theire Pedality (wherein I shall yet bee this 2 yeares) haue not receiued £8. This I desire Mr Hamsly should know, that yf he please not to remedie it, at least he take not amise my departure hence yf I am inforced to it. S^r^ I could wish my selfe Chaplaine to S^r^ W^m^ Hambleton and would vpon surty of it come vnto him yf his stay be resolued on, I being vnwilling to setle in England vnlesse God please to prouide me a independent liuelihood, to whom I pray present the humble seruices of his and

Your most obliged Seruant,

10^bris.^ 28^th.^ 1638. JOHN CHALLONER.

(*An Original.*)

VI.—*Endorsed by Mr Secretary Windebank.*

" 13. July. 1639. Declaration of Mr Edmund Atwood Parson of Stanton " in Worcestershire, and Vicar of Hartbury in the Diocese of Glocester."

The Right Reverend Father in God Godfrey now L. Bishopp of Glouc^r.^ hath sundry times professed himselfe discontent and even weary of his Bishopprick. It is about four yeares since (as farre as I can remember) that he shewed his discontentment. He shewed vnto me that he had moved the L. Archbishop that by his Graces meanes His Majesty would be pleased to bestow vppon him some other preferment, and give him leave to resigne his Bishoppricke.

The sayd L. Bishop diverse tin es within these four yeares last past hath shewed a great desire to travaile beyond the seas; partly for his health for which the water of the Spaw he sayd was good, and partly to try whether a more Southernly country would not be more wholsome for the state of his body, and partly to view the state of Religion in other nations. He spake as if he had a desire to see Jerusalem. He

moved me to accompany him in his travaile if he could obtaine leave of his Majestye. I objected diverse inconveniences, as my weakness of sight, and vnaccustomednesse to travaile, the danger of warre, and piracyes, and the like. I told him I had a booke published by one Lithgoe, where he sheweth what miseryes he indured in trauailinge to Jerusalem and other places of the world. His L^p. answered, there was not much creditt to be given to such relations. I told him that if I might have lawfull licence to leave the Realme and could get my wifes consent I would not refuse to adventure my life to wait vppon him wheresoever. But (as I told my wife and other friends) I was assured I should never be putt to any such journey, and that this conceit as many other proceeded from discontentment and would at last vanish to nothing. While his L^p. seemed to be much addicted to this course of travaile, one day cominge to his L^ps house at the Winyard, I found there (I take it, it was about twoe yeares since) one callinge himselfe by the name of Hanmar (one that was there at the same time told me his name was Claybrooke and that he had bin somtimes a Minister and had a benefice in England) This Mr Hanmar I had seen once before at my Lords table in the company of one whom they named Mr Browne (I have heard since that his name is Letchmor) a good while before I saw him this later time. This Hanmar at this later time in discourse about Religion was very ernest with me, that if I would be saved I must leave my Ministery, and depart from the Church of England, and become a member of the Roman Catholike Church. I answered that the Church of England was a true part of the Church Catholike as well as the Roman; and that both Churches did agree in things necessary to Salvation. My L. Bishop sayd then to Hanmar (as I have often heard his L^p speake to the same effect) you can truly say noe more then this. In many things the Religion of England is more remiss then that of Rome, but Catholike it is. His L^p alsoe then affirmed that the Provinciall of the Jesuits in England had in conference with him the sayd L. Bishop granted as much in saying to the sayd L. Bishop that he the sayd L. Bishop was in the way of Salvation, or to the like effect. Hanmar sayd that whosoever professinge himselfe a Jesuit would soe resolve was a lewd impostor. Sundry times have I heard the sayd L. Bishop affirme that the provinciall of the Jesuits in England did soe resolve. At the same time I did perceave that my L. Bishop had spoken with Mr Hanmar about his intent to travaile beyond

the sea, for Hanmar spake as if he had promised to doe especiall service, that my Lord Bishop and whosoever came with his L^p. might safely and conveniently travaile in the Low countryes. Then Mr Hanmar told me that he hoped to see me with my Lord beyond sea. I sayd I would be glad to doe his L^p. the best service I might in any place of the world (But I held it for certaine that this travaile soe spoken of would come to nothing) Not long after this, my L. Bishop was to appeare before the High Commission. A little before his L^ps. going towards London Mr Hanmar being then at London sent a letter directed to me, but touchinge onely my Lord and this occasion of his appearance before the High Commission wherof he wrot that he was sorry to heare of it, and prayed it might be a warning vnto him. I wrott an answere to him as my Lord directed me and since that I heard not of him, till of late I heard that his brother one Mr Claybroke was minister of some parish within the forrest of Deane, and that it was reported by his friends thereabouts that himself was Canon of a Church in Cambray if I mistake not the name of the place. My L. Bishop after this was longe absent, and when he returned home I was but seldome with him and heard him speake noe more of his purpose to travaile, till one day very lately saying to his L^p. that I was glad to see him looke soe healthfully, I thank God, sayd he, I enjoy my health better then formerly I have done; Then, quoth I, your L^p. I hope, will have noe need of mee to wayt vppon you to the Spaw; He answered, The King denyed me leave to travaile, and if his Majestye had granted me leave yet I know your wife would not have suffered you to goe with me. He told me then that he had vsed meanes, the best he could, to the King, but could not prevaile. And since his L^p. preached before his Majestye in Lent last past, he told me he did meane hencefoorth to preach somwhat often; whereby I perceave he thinketh noe more of travailing.

EDMUND ATWOOD.

Subscribed by Mr Atwood in
the presence of

FRAN: WINDEBANK.

Drurylane 13: of July: 1639.

(*An Original.*)

## P.

# THE WILL OF GODFREY GOODMAN,

BISHOP OF GLOCESTER,

*Extracted from the Registry of the Prerogative Court of Canterbury.*

In the Name of the Father and the Son, and of the Holy Ghost, our Creator, our Redeemer, our Sanctifier, three Persons and one God, Amen: This Seventeenth Day of January, in the Year of our Lord God One Thousand Six Hundred Fifty and Five,—

I, Godfrey Goodman, Bishop, late of Glocester, being weak in body but of perfect memory and understanding, I praise God for it, do here make and declare this my last Will and Testament, and hereby revoking all former Wills and Testaments by me made. And first of all I give and bequeath my sinful Soul to God, hoping by his mercies and by the Death and Passion of my dear Lord and Saviour Christ Jesus, dying a member of his Church, that he will take me into the number of his Elect, though my sins are great, yet the mercies of God are greater; and I do humbly thank God that he hath given me a penitent and a contrite heart, as an earnest of my repentance and reconciliation to himself. And here I do profess that as I have lived so I die, most constant in all the Articles of our Christian Faith, and in all the Doctrine of God's Holy Catholick and Apostolick Church, whereof I do acknowledge the Church of Rome to be the Mother Church; and I do verily believe that no other Church hath any Salvation in it, but only so far as it concurs with the Faith of the Church of Rome. And for my body I do leave to Christian burial in the Parish Church near the Font where we receive our Baptism and are initiated into God's Church, in the meanest manner, according to the due deserts of my sins. And for such worldly Goods that it hath pleased God to bestow upon me, for which I give him most humble thanks, and do acknowledge that he hath most plentifully supplied me, and that I never had any wants; I do give to him that hath the Cure of Souls in this Parish, in lieu of any Tithes, Oblations, Offerings, or other Church Duties due

unto him by the Laws of God and of the Church, the sum of Twenty Shillings, which I desire him to accept.

Item. I desire that my Executor should give towards the adorning of the Font, either by the way of painting or otherwise, as the Church-wardens shall think fit, the sum of Twenty Shillings. And I do humbly thank God for the benefit of my Baptism.

Item. I do give a hundred poor Housekeepers of this Parish Twelve Pence a piece.

Item. I do give my poor Parishioners of Stapleford Abbotts Twelve Pence a piece.

Item. To all my poor Parishioners of West Ildesley in Berks Twelve Pence a piece.

Item. I do give the Tenement in Yale and the two Tenements in Carnarvonshire, Coed-maur and Tŷ-dû, to the Town of Ruthin in Denbighshire, where I was born; the Tenements are purchased in the names of others, in trust, and are to be disposed of by the Lords Bishops of Bangor and St. Asaph, when it shall please God that they shall be restored, and by the Chief Justice and Second Justice of Chester, and the Warden of Ruthin, and by the Heirs of Brother Gabriell, who is now William Salisbury, of Rug, the younger, and by the Heirs of my Sister Susan, being now William Parry of Llwynin, and in default of his Heirs, to the Heirs of Charles Goodman of Glanhesbyn, by the second Wife, and to the Heirs of my Sister Jane, who is Gabriell Goodman of Nantglyn, and his Heirs males, and to the Heirs of my Sister Martha, who was married to Justice Prytherch in Anglesey, and until such time as the Bishops of Bangor and St. Asaph be restored, it shall be in the power of these seven to nominate two Churchmen, Incumbents upon their Benefices, not dwelling above eight miles from Ruthyn, to supply the places of those Bishops, who shall have the very same power as the Bishops should have had; and I desire all the Lands may be at the letting out and disposing of them in this manner; That the Rent of the Tenement in Yale shall be weekly given to the relief of the Poor of Ruthyn, yet so that it shall not continue in the same course above three years together; for the Tenements in Carnarvonshire, which amount to Forty Pounds yearly, de claro, I do desire that Five Pounds thereof might be spent at their meeting, which I leave wholly at the appointment of the Chief Justice of Chester, only I wish it were one day in Michaelmas Assizes; and for the other Five and Thirty Pounds, I desire that Fifteen Pounds thereof might be paid for the binding out of two Apprentices, yet so that

they may not be bound within the Principality of Wales where we have not any working Trade in their full perfection. And for the other Twenty Pounds, I desire that choice may be made of some Gentleman who shall desire to travel, and that he, together with good security, shall undertake within the compass of two years, to live two months in Germany, two months in Italy, two months in France, and two months in Spain; I desire that mine own kindred might be chosen before others, or such as have had their breeding in the School of Ruthyn, or such as have been born in Denbighshire, and for want of those, such as have been born within the Principality of Wales, and that the House of Talacre, in Flintshire, might be preferred before others; and in the choice of the Gentleman, I desire that no relation should be had to his poverty, but Pulchrior, doctior, nobilior, cæteris paribus, anteferendus; and as I do repose the trust in the Chief Justice and others for the letting out of the Tenements, so I do desire them to have a special care for the preserving and planting of Wood, and I do give all the Wood there now, or that hereafter shall grow there, except the necessary Timber to be used about the Ground or Houses, towards the repairing or building of Churches within that County, by the appointment of the Chief Justice and others, yet so that in one year they shall not give above the twentieth part of it, and what is so given shall appear under the hands of the greater part of the Feoffees in whom I have reposed trust for that purpose. (Appendix Q.) And whereas I have purchased the perpetual Patronage of Kemerton, and have settled it upon the Hospital of Saint Bartholomew's in Glocester, (Appendix R.) with this condition, that unless I have a Kinsman of mine own descended from my Grandfather, Edward Goodman, who shall be of my name and capable of it, and shall make means within three months after the vacancy. This Kinsman must be nominated long before by these Feoffees in trust, for if he omits his three months he is made incapable to demand it. (Appendix S.) And as for the rest of my Estate, being so small as it is, having had those great losses that I have had, I must entreat my Friends to accept of smaller Legacies.

Item. I do give and bequeath to my Sister Jonet Goodman, of Rug, the sum of Five Pounds, and to her Daughter, my Cousin Mary Salisbury, being my Heir at common Law, I give a Hundred Marks.

Item. To my Sister Martha Prythergh, of Anglesey, I do give Five Pounds.

Item. I give and bequeath to my Cousin Charles Goodman, of Glanhespyn, Five Pounds.

Item. I give to my Cousin William Parry, of Llwyn-ynn, Five Pounds, and to his Sister Five Pounds.

Item. I do give to my Cousin Ellin Goodman, of Nantglyn, (with many thanks for her care in educating her Children) Five Pounds.

Item. I do give to my Cousin Charles Goodman, the Glassman, Forty Shillings, and to his Brother John Goodman, the Virginall Maker, Forty Shillings.

Item. To Mrs. Mary Slatyr I give Three Pounds, in regard of the great care, and charge she hath of her aged Father. These Legacies I desire might be paid out of those Bonds which are due unto me, and undoubtedly good debt. But of such Monies as I have in the House, I leave to Gabriel Goodman, my Sister's Grandchild, the sum of Ten Pounds, for his pains in the time of my sickness and his care at my Funeral.

Item. Having reposed trust in Mrs. Sibilla Aglombye, I leave to her Five Pounds, and I give to her the Bed and Blankets which I now have in her house.

Item. I leave her a Box with a Key, which I desire may not be opened; and if I have any other small things in her house I do freely give her, in hope and confidence that she will discharge that small trust which I have reposed in her.

Item. I do give my Silver Bowl to my Cousin Jordan during her life, and after her death I desire that it may be bestowed upon her Daughter Martha.

Item. I do give to her Daughter, my Cousin Webb, my little Trencher Salt.

Item. To her three other Daughters, my Cousin Peacock, Martha, and Jane, I give them three Silver Spoons.

Item. To Mrs. Scott I give a Silver Spoon, and do desire my Executor to consider her pains or the pains of any other taken at my sickness, or at my Funeral, and to reward them in the largest manner.

Item. I do give my old Servant, Morgan Edwards, Five Pounds, which I would have augmented had I not thought that he would have gained well by that bargain which I lately let unto him, which I desire may be truly and really performed.

Item. The Books which I intended for Chelsey College (the College being now dissolved) I do bestow them upon Trinity College in Cambridge, but with this con-

dition, that if ever Chelsey College shall be restored, the Books shall likewise be restored; and whereas there are three Thuanus in three volumes, and Suarez, I do give them to John Raven, Esq. upon the same condition.*

Item. I do give all my Pewter that is now in Mr. Raven's House to his Wife; and I desire that my Executor would bestow Ten Shillings for that Servant who had the custody of my Goods.

Item. After all Church Duties and Funeral Expences being paid, I do desire that what is left in the House may be distributed according to the discretion of my Executor amongst such Ministers that were outed and sequestered of their Benefices by that long and most unjust Parliament, (God forgive them, and their Committers and Abettors) which will be Sixteen Pounds. And further, whereas I am to receive some Monies upon Bond upon the Sixth of May next from Sir Benjamin Ayloft, I desire that One Hundred Pounds thereof may be given among those poor distressed Churchmen, according to the discretion of my Executor and Mrs. Aglombye.

Item. Whereas I have taken a great deal of pains in writing of Notes, my desire is that some Scholar may be employed to peruse them all over; and if any thing should be found worthy the Printing, that then some course may be taken for the publishing of them; and the Scholar when he hath so taken pains, shall be rewarded with Ten Pounds. And I repose the whole care of this business to Mr. Francis Westbye, and he is to appoint the Scholar, and to order things accordingly.

And here I do from my Soul ask Forgiveness of God, and of all others whom I have offended; and I do heartily forgive all Men, and do confess that if I were guilty to myself, that I had wronged any Man to the value of One Farthing, I would make Satisfaction with Recompence.

And I do hereby constitute and appoint my sole Executor Gabriell Goodman,

* Not many of these Books are now to be found in Trinity College Library. There is one in particular, a Pontificate Romanum Impress. 1627, upon a blank leaf of which are written, in Godfrey Goodman's own hand, the interesting particulars given in the Appendix T. for which the writer is indebted to the kind attention of the Hon. and Rev. Master of Magdalen College.

one who now lives with me, to whom I do give all the rest of my Goods, Chattels, Debts whatsoever, in hope and confidence that he will be careful to his Brothers and Sisters.

And so beseeching to bless all the Estates of Men, and to send Times of Peace and Quietness in this Church, and to restore her to her just Revenues and Honour, and to send Peace in the Christian World for the sparing of the effusion of Christian Blood; and I do here conclude with my last words—into thy Hands, O Lord, I commend my Soul; Lord Jesu, Receive my Soul—Lord Jesu, Receive my Soul! In witness whereof, have hereunto subscribed my Hand and Seal, G. G. Sealed, subscribed, and declared this to be my last Will and Testament, in the presence of Richard Hooper, Sibilla Aglionby, Lettice Peisley, Margarett Scott.

Memorandum. That to my old Servants Charles Harrcourt, Henry Woodson, Richard Thomas, William Jennings, Robert Jones, Thomas Williams, I do give and bequeath Forty Shillings a piece.

Item. I leave to Mr. John Isgood, of Westbury, in the County of Gloucester, Forty Shillings, to Mr. Henry Sutton, of Brerdon, in the County of Worcester, Forty Shillings, and I leave them the Chest and the Trunk which are in his House only; the Writings and Books there I desire they be delivered to my Executor: and I desire him to call to Mr. Weekes for my Feather Bed, and to deliver it to the Executor.

Item. I give to Mrs. Jane, living at Windsor Castle, Forty Shillings, and to Mr. Burton the Curate of Windsor Twenty Shillings.

Item. I do give to Mr. John Theyre the Sum of Three Pounds, to be paid out of those Monies for which he is bound unto me: and I desire that out of the rest of the Money, that Five Pounds by Twelve Pence a piece to poor Housekeepers dwelling in Gloucester, and my Servants Legacies, may be paid out of the same money.

Item. I give to my good Friend Mr. John Osgood the new Cloak and Cassock which I made for myself, but did never wear them.

Item. To Mr. Netterfield I give Forty Shillings.

Proved at London with a Codicil the 16th February, 1655, before the Judge, by the Oath of Gabriell Goodman, Kinsman to the deceased and sole Executor, to whom Administration was granted, having been first sworn duly to administer.

65 Berkley,
29.

## A MEMORIAL

OF

## BISHOP GOODMAN'S CHARITIES AT RUTHIN,

*Registered in the Office of the Clerk of the Peace for the County of Denbigh, pursuant to 53 Geo. III. Ch.* 103.

Q.

A Memorial or Statement, in pursuance of "An Act for the Registering and Securing of Charitable Donations," whereby it is declared by the undersigned Henry William Bishop of Bangor, William Bishop of Saint Asaph, Sir William Garrow Chief Justice of Chester, Francis Burton Second Justice of Chester, the Reverend Richard Newcome Warden of Ruthin, Sir Robert Vaughan Baronet, and the Lord Newborough, Coheirs of the Testator's Brother Gabriel and of his Sister Martha, and Richard Parry Esquire as Heir of the Testator's Sister Susan, that the real and personal Estates of the Charity to the Town of Ruthin, (for the Poor of Ruthin Scholars and Apprentices) commonly called Bishop Goodman's Charity, consist of a Freehold Farm and Lands in Yale, in the county of Denbigh, containing Fifty-nine Acres, Three Roods, and Twelve Perches, now in the Occupation of John Griffith, at the Yearly Rent of Forty-five Pounds; and also of another Freehold

Farm and Lands, formerly two Tenements, called Coed Mawr and Tŷ-dû at Llanberris, in the County of Carnarvon, containing by Estimation Six Hundred and Ninety-eight Acres or thereabouts, now in the Occupation of Jane Thomas Widow, at the Yearly Rent of Eighty-two Pounds Sixteen Shillings and Three Pence;* and of Seven Hundred and Seventy-five Pounds Five Shillings Stock Consolidated Three per Cents Bank Annuities, being part of certain Arrears recovered in the Year One Thousand Seven Hundred and Ninety-five from the Representatives of a deceased Receiver of the said Charity, producing Twenty-three Pounds Five Shillings per Annum, the Principal and Dividends of which Stock are applied as occasions require towards the Improvement of the said Freehold Estates and otherwise in furtherance of the said Charity,† and the gross Annual Income arising therefrom amounts to One Hundred and Fifty-one Pounds One Shilling and Three Pence, and the Objects of which Charity are a Weekly Distribution of Bread to the Poor of Ruthin, the providing Exhibitions for Scholars educated at Ruthin School, and the putting out annually as Apprentices Three Poor Boys of the Town and Liberty of Ruthin, and which Charity was according to the best of our knowledge and belief founded by Godfrey Goodman, heretofore Bishop of Gloucester, by his Will dated the Seventeenth Day of January in the Year One Thousand Six Hundred and Fifty-five, and afterwards regulated by a Decree of the Court of Chancery dated the Second Day of July in the Year One Thousand Seven Hundred and Nineteen, and as is supposed, by subsequent Orders of the said Court made in pursuance of the Master's Report dated the Twentieth Day of April in the Year One Thousand Seven Hundred and Twenty-two, unauthenticated Copies of all which Documents, together with a Book containing the Receiver's Account beginning in the Year One Thousand Seven Hundred and Ninety-two and continued to the present time, a Map of the Tenement in Yale, a Counterpart of the existing Lease of the said Carnarvonshire Estate, and various other Vouchers and loose Papers concerning the same Charity, are now kept in the Custody of the said Reverend Richard Newcome the

* Valued at One Hundred and Sixty Pounds per Annum some years ago. Add to which, the Slate Quarries on the Estate may prove to be worth more than this improved Rent.

† Part of this Stock has been sold to defray the Expence of Enclosing an Allotment of 40 Acres of the Waste, which now make the Estate in Yale 99 Acres 3 Roods 12 Perches.

Warden of Ruthin, the Originals of the said Will Decrees and Report having never been seen by any of us: The Trustees of the said Charity are to the best of our knowledge and belief the Bishop of Bangor, the Bishop of Saint Asaph, the Chief Justice and Second Justice of Chester, the Warden of Ruthin, the Heirs of the Testator's Brother Gabriel of Rüg, and the Heirs of the Testator's Sister Susan of Llwyn Ynn, all for the time being, and in default of her Heirs the Heirs of Charles Goodman of Glanhespin by the second Wife, and the Heirs of the Testator's Sister Jane.

Dated this Tenth Day of May, in the Year One Thousand Eight Hundred and Fifteen:

H. W. Bangor.
W. Asaphens.
W. Garrow.
F. Burton.
R. Newcome.

} Trustees of the said Charity.

## R.

# DEED OF COVENANT,

BETWEEN

*Godfrey Goodman Bishop of Gloucester and the Mayor and Burgesses of the same, touching the Rectory of Kemerton.*

THIS Indenture, made the Four and Twentyeth Daye of Julye in the Thirteenth Yeare of the Raigne of our Soveraigne Lord Charles by the Grace of God of England, Scotland, France and Ireland King, Defender of the Faith, &c. betweene the Right Reverend Father in God Godfrey Lord Bishoppe of Gloucester on the one parte, and the Maior and Burgesses of the Cittye of Gloucester in the Countye of the Cittye of Gloucester, being Maisters and Governors of the Hospitall of Saint Bartholomewe in the Cittye of Gloucester of the foundation of Queene Elizabeth, on the other parte, witnesseth that, whereas the said Right Reverend Father, by his Deed indented bearing date the Eighth Daye of Maye in the said Thirteenth Year of the Raigne of our said Soveraigne Lord Charles that now is, and made betweene him the said Right Reverend Father, John Robinson of Gravesend in the Countye of Kent Esquire, Gabriel Goodman of Abingburye in the Countye of Denbigh Esquire, Gabriell Goodman of Ruthin in the Countye of Denbigh aforesaid Gentleman, and Edward Goodman of Ruthin aforesaid Gentleman Sonne and Heire of the said last named Gabriell Goodman, on the one parte, and the said Maior and Burgesses on the other parte, out of his Godly and pious Care for the furnishing of the Churche of Kemerton in the said Countye and Diocesse of Gloucester from tyme to tyme for ever hereafter with able and painefull Ministers, as alsoe out of his pious and charitable disposition unto the Poore of the said Hospitall, did for the great Trust and Affiance hee hath and reposeth in them the said Maior and Burgesses and their Successors to see his pious and charitable Intention therein carefully performed, convey and assure unto the said Maior and Burgesses and their Successors the Rectorye, Donation, free Disposition, Patronage, and right of Presentation in and to the said Rectorye and Church of Kemerton aforesaid, and all Deeds, Charters, Evidences, and Writings touching or concerning the same; to have and to hold to them the said

Maior and Burgesses and their Successors for ever to the use and behooffe of them the said Maior and Burgesses and their Successors for evermore, as by the said Deed indented more fully and at large appeareth: Now, for a further Declaration of the Intention and Meaning of the said Right Reverend Father herein, and a Direction to the said Maior and Burgesses for the time to come how to dispose of the said Advowson, witnesseth this Indenture, and the said Right Reverend Father doth hereby publish and declare that his Meaning and Intention is, that whensoever the said Churche of Kemerton shall the second time after the Death of the said Right Reverend Father become void, and soe from tyme to tyme and all tymes after the first Avoidance after his decease, that then they the said Maior and Burgesses and their Successors, uppon Notice of such Avoydance, shall forthwith make known the same to the Warden of the Hospitall of the Towne of Ruthin in the Countye of Denbigh aforesaid, and to the Aldermen of the said Town of Ruthin, or some of them, to the intent that some of the Name and Blood of Edward Goodman Esquire, Grandfather of the said Right Reverend Father, and descended from him, may come to the Maior of Gloucester for the time being, and require to be presented thereunto; and if more of them than one shall come and demand to be presented, then the most worthye of the blood and next in descent unto Godfrey Goodman Esquire deceased, Father of the said Right Reverend Father, to be preferred and chose of the Name and Blood before such as are of the Blood only, and the Son of the eldest Sister before the Son of the younger; and if none of the said Blood shall happen to come and demand the same within three Months next after such Avoidance and Notice thereof given as aforesaid, then that the said Maior and Burgesses and their Successors shall and may present the Son of the Maior for the time being, and for want of such Sonne of the Maior, the Son of the eldest Alderman now living or which then shall be Alderman, and for want of such Sonne the Sonne of any of the rest of the Aldermen in Antiquitye and Senioritye one after another, and for want of the Sonne of an Alderman the Sonne of the next of the Common Counsell in Antiquitye and Senioritye unto the Aldermen, and for want of such Son of the next of the Common Counsell then the Sonne of the second, and so from one to another of the Common Counsell according to their Antiquitye or Senioritye in place as aforesaid, and for want of such Sonne of any of the Common Counsell then the Sonne

the eldest or most worthy of blood and name and next in descent from Godfrey Goodman Esquire, Father of him the said Right Reverend Father, before those further off and descended from the Grandfather; and if none of the Name shall come and demand to bee presented as aforesaid, then they the said Maior and Burgesses and their Successors shall present him that shall bee most worthy e and next in descent of the blood of the said Godfrey Goodman, Father of the said Right Reverend Father, before those further off descended from the Grandfather, and amongst those of the blood and descent but not of the name, the Sonne of the elder Sister beefore the younger, unto the Lord Bishoppe of the Diocesse for the tyme being in manner and forme aforesaid; and if it happen the said Churche and Rectorye to beecome void att any time after the Death of the said Right Reverend Father, soe that they the said Maior and Burgesses may lawfullye present unto the said Churche by vertue of the said grante, then if none of the Name or Blood of the said Edward Goodman the Grandfather, and descended from him, shall happen to come and demand a Presentation to the said Churche as aforesaid within Three Monethes next after such Avoydance and Notice thereof given att Ruthen as aforesaid, that then they the said Maior and Burgesses and their Successors shall present unto the Lord Bishoppe of the Diocesse for the time being in manner and forme aforesaid the Sonne of the Maior of the said Cittye of Gloucester for the time being, if hee bee an able Man and capable thereof by the Ecclesiastical Lawes of the Land; and for want of such Sonne of the Maior, the Sonne of the eldest Alderman now being, or which hereafter shall bee Alderman and shall have a Son living att the tyme of such Presentation to bee granted; and for want of such Sonne of the eldest Alderman, the Sonne of the second, and soe from one to another in Antiquitye and place throughout the Aldermen, as well of those that are now living as of those that shall bee hereafter; and for want of such Sonne of an Alderman, the Sonne of the eldest of the Common Counsell for the tyme being, and for want of such Sonne of the eldest of the Common Counsell the Sonne of the second, and soe from one to another throughout the whole of the Common Counsell in Antiquitye and place one after another, and for want of such able Personne the Sonnes of any of the Common Counsell of the said Cittye; then the Sonne of some other Burgess or Freeman of the said Cittye, or some able Minister borne within the said Cittye or then serving within the said Cit-

tye, such as the Maior and Common Counsell of the said Cittye for the tyme being or the major part of them shall nominate and appointe. In Witness whereof to the one parte of these Indentures remayning with the said Maior and Burgesses the said Right Reverend Father hath putt to his Hand and Seale; and to the other parte of these Indentures remayning with the said Right Reverend Father the said Maior and Burgesses have putt to their common Seale used for the said Hospitall, the Daye and Yeare first above written.

GODFREY GLOUCESTER, (L. S.)

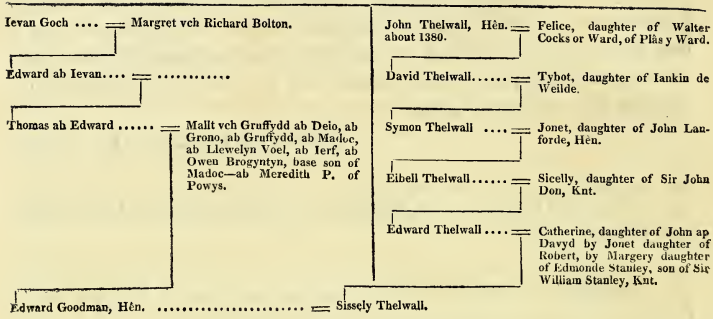
Sealed and Delivered in the Presence of us, WILLIAM GUISE, FRA: THOMPSON, RICHARD MERRY.

Compared and examined with the Original Indenture this Eleventh Day of February, 1786, and certified to be a true Copy thereof by us,

VYNER SNELL,
CHARLES EVANS, } Clerks to Mr. Lane.

## S.

## GOODMAN PEDIGREE.


Ievan Goch .... = Margret vch Richard Bolton.
Edward ab Ievan.... = .....
Thomas ah Edward ..... = Mallt vch Gruffydd ab Deio, ab Grono, ab Gruffydd, ab Madoc, ab Llewelyn Voel, ab Ierf, ab Owen Brogyntyn, base son of Madoc—ab Meredith P. of Powys.
Edward Goodman, Hên. ..... = Sissely Thelwall.
John Thelwall, Hên. about 1380. = Felice, daughter of Walter Cocks or Ward, of Plâs y Ward.
David Thelwall..... = Tybot, daughter of Iankin de Weilde.
Symon Thelwall .... = Jonet, daughter of John Lanforde, Hên.
Eibell Thelwall..... = Sicelly, daughter of Sir John Don, Knt.
Edward Thelwall.... = Catherine, daughter of John ap Davyd by Jonet daughter of Robert, by Margery daughter of Edmonde Stanley, son of Sir William Stanley, Knt.

## S.

# GOODMAN PEDIGREE.--KEMMERTON CLAIMANTS.

Edward Goodman son of Thomas a Mercer at Ruthin, who died 1560, aged 89. = Sisli dau: of Edd: Thelwall ab Eubul Thelwall of Plas y Ward, she died 1583.

- Gabriel Goodman, second son of Edd: was Dean of Westmynst: 40 years. O. S. P.
- Godfrey, third son of Edd: died 1586 p. 2. = Jane dau: and co-heir of Symon Croxton, Heiress of Merllyn
- Catherine, eldest dau: of Edd: Good: = Rhys Wynn ab Ievan, of Mold.
- Dorothy, second dau: of Edd: G. • below. = John Chambre, of Llewcni, gent.

- Sionet, third dau: of Edd: Good: § below. = William Griffith of Pant y llongdu
- Ellin, dau: of Tho: Griffith of Pant y llongdu = Gaweu Goodman of Ruthyn, gent eldest son of Edd: Good: = Gaynor, fourth dau: of Dr. Ellis Prys of Plas yolyn
- Clare, fourth dau: of Edd: Goodman
- Fides, fifth dau: of Edd: Goodman

Sion Goodman ab Gawen

- Edward, eldest son of Gawen Goodman lived at Plas ucha = Elsbeth dau: of Symon Thelwall of Plas y Ward, widow of Thom: Morys of Plas ucha, and born in 1560
- Godfrey Goodman, second son of Gawen = Alis dau: of Hugh † below.
- Thomas, third son of Gawen, p. 4. = Lowri Morys, Heiress of Plas ucha
- Jane, dau: of Gawen = .. Jones of Ruthy
- Dorothy, second dau: of Gawen = Edd: Roberts O.S.P.

- Gabriel Goodman only son of Edd: died in 1673, aged 39. = Jane, dau: of the above named Godf: Goodman, and Welsh aunt of her husband. p. 2. & p. 3.
- Sisli dau: of Edd: = Symon Roberts, of Maesmaen Cymro.

- Mary, third dau: of Gawen = John Foulks, of Eriviat.
- Catrin, fourth dau: of Gawen = Hugh Salbrey, of Llanfwro g

Piers Foulk son of John = Magdalen Billet.
The present Col: Foulks of Eriviat, a lineal descendant

- Blanch, second dau: of Edd: = John Lloyd of Rhydwriel by Ruthyn, and Bryn Eglwys
- Dorty, third dau: of Edd:
- Wm. Bailey, clerc: Rector of Llan y Strowydd = Gaynor, fourth dau: of Edd:
- Rev. — Alexander Rector of Llanfwrog = Susan, fifth dau: of Edd:
- R. Ingram of Worcestershire = Mildred, sixth dau: of Edd:
- John Elmore, of Oatland Woodward = Frances, seventh dau: of Edd:
- John Jones of Porth y Dwr, Ruthyn

- Robert Lloyd of Rhydwriel = Catrin Jones of Ruthyn
- Godfrey, second son of Robert = Mary Critchley of Wrexham
- Critchley Lloyd, son of Godfrey = Margaret Jones of Penaner, Cerrig y Druidion

Rev. John Lloyd, only son of Critchley Lloyd, father of the present John Lloyd Salusbury, of Galltfaynan.

Godfrey Lloyd, of Llangollen vechan, and Miss Myddelton, of Ruthyn Castle, are descended from the Rhydwriel family.

† John Goodman, a virginal maker, son of the above named Godfrey Goodman, by Alis vch. Hugh = Ann

Charles Goodman, a glazier second son of Godfrey Good: by his wife Alis vch. Hugh O. S. P.

Symon Goodman, son of John = Alis dau: of .... the son of Richard ..

Richard Goodman, son of Symon = Jane Hughs

- Charles Goodman, son of Richard = Hannah
- Hannah Goodman, dau: of Richard = John Jones of Ruthin, shoe-maker

The Rev. Godfrey Goodman, son of Charles, was Rector of Kemmerton, and died in 1786

Richard Jones, son of John = Mary Jones of Ruthyn

The Rev. Robert Goodman Jones, a claimant to the Kemmerton Living in 1778 and 1786

• Henry Chambers, son of the above named John Chambers of Lleweni = Ann, dau: of Foulk ab Thomas

John Chambers ab Henry = ....

Robert ab John Chambers = ....

- Mary Chambers, dau: of Robert Chambers = Edward Piers of Llanasaph
- Ann Chambers, second dau: of Robert = Henry Hughs of Prestatyn

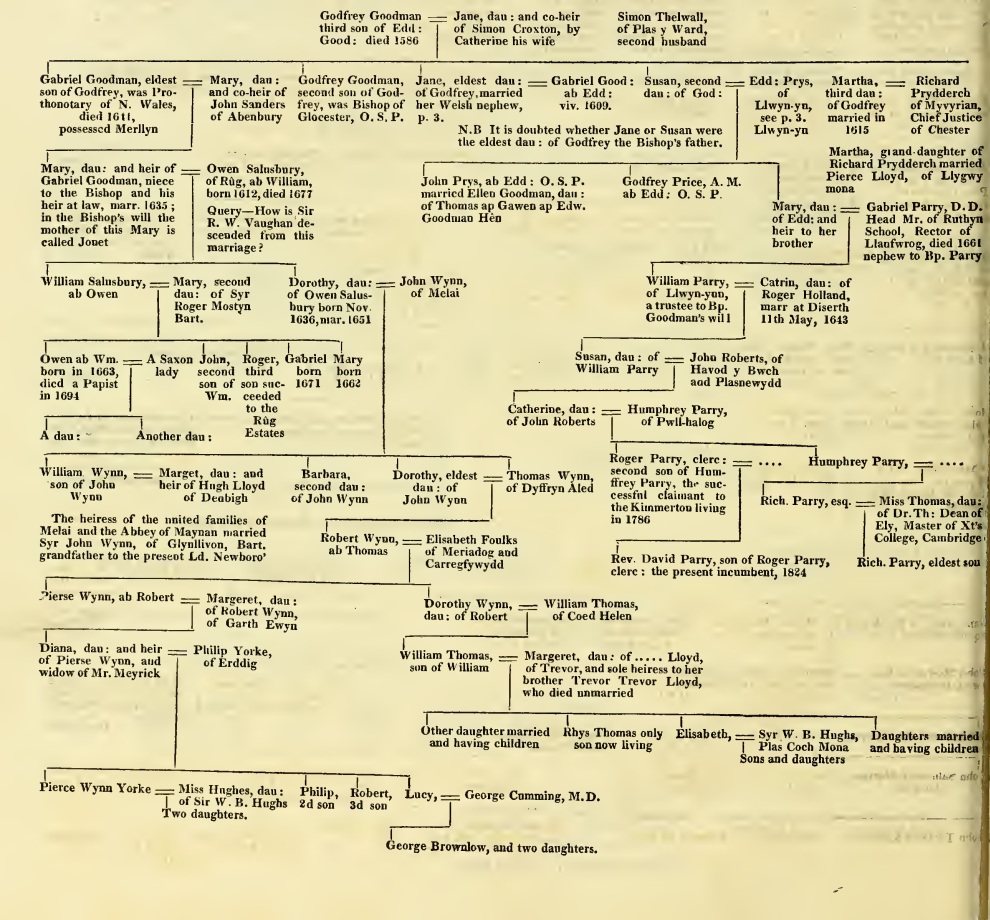
Margaret Hughes, dau: of Henry Hughs.

§ Thomas Griffith of Pant y Llongdu, eldest son of the above Wm. Griffith; John Griffith, second son of Wm. Griffith; Edward, third son of W. G.; Dorothy, dau: of W. G.; Sisli, second dau: of W. G.; Elsbeth, third dau: of W. G.; Gras, fourth dau: of Wm. Griffith

## S.

PAGE 2.

# GOODMAN PEDIGREE.--KEMERTON CLAIMANTS.


Godfrey Goodman third son of Edd: Good: died 1586
Jane, dau: and co-heir of Simon Croxton, by Catherine his wife
Simon Thelwall, of Plas y Ward, second husband
Gabriel Goodman, eldest son of Godfrey, was Prothonotary of N. Wales, died 1611, possessed Merllyn
Mary, dau: and co-heir of John Sanders of Abenbury
Godfrey Goodman, second son of Godfrey, was Bishop of Glocester, O. S. P.
Jane, eldest dau: of Godfrey, married her Welsh nephew, p. 3.
Gabriel Good: ab Edd: viv. 1609.
Susan, second dau: of God:
Edd: Prys, of Llwyn-yn, see p. 3. Llwyn-yn
Martha, third dau: of Godfrey married in 1615
Richard Prydderch of Myvyrian, Chief Justice of Chester
N.B It is doubted whether Jane or Susan were the eldest dau: of Godfrey the Bishop's father.
Martha, grand-daughter of Richard Prydderch married Pierce Lloyd, of Llygwy mona
Mary, dau: and heir of Gabriel Goodman, niece to the Bishop and his heir at law, marr. 1635; in the Bishop's will the mother of this Mary is called Jonet
Owen Salusbury, of Rûg, ab William, born 1612, died 1677
Query—How is Sir R. W. Vaughan descended from this marriage?
John Prys, ab Edd: O. S. P. married Ellen Goodman, dau: of Thomas ap Gawen ap Edw. Goodman Hên
Godfrey Price, A. M. ab Edd: O. S. P.
Mary, dau: of Edd: and heir to her brother
Gabriel Parry, D. D. Head Mr. of Ruthyn School, Rector of Llanfwrog, died 1661 nephew to Bp. Parry
William Salusbury, ab Owen
Mary, second dau: of Syr Roger Mostyn Bart.
Dorothy, dau: of Owen Salusbury born Nov. 1636, mar. 1651
John Wynn, of Melai
William Parry, of Llwyn-yun, a trustee to Bp. Goodman's will
Catrin, dau: of Roger Holland, marr at Diserth 11th May, 1643
Owen ab Wm. born in 1663, died a Papist in 1694
A Saxon lady
John, second son of Wm.
Roger, third son succeeded to the Rûg Estates
Gabriel born 1671
Mary born 1662
A dau:
Another dau:
Susan, dau: of William Parry
John Roberts, of Havod y Bwch aod Plasnewydd
Catherine, dau: of John Roberts
Humphrey Parry, of Pwll-halog
William Wynn, son of John Wynn
Marget, dau: and heir of Hugh Lloyd of Deabigh
Barbara, second dau: of John Wynn
Dorothy, eldest dau: of John Wynn
Thomas Wynn, of Dyffryn Aled
Roger Parry, clerc: second son of Humfrey Parry, the successful claimant to the Kinmertou living in 1786
....
Humphrey Parry, ....
Rich. Parry, esq.
Miss Thomas, dau: of Dr. Th: Dean of Ely, Master of Xt's College, Cambridge
Rich. Parry, eldest son
The heiress of the united families of Melai and the Abbey of Maynan married Syr John Wynn, of Glynllivon, Bart. grandfather to the present Ld. Newboro'
Robert Wynn, ab Thomas
Elisabeth Foulks of Meriadog and Carregfywydd
Rev. David Parry, son of Roger Parry, clerc: the present incumbent, 1824
Pierse Wynn, ab Robert
Margeret, dau: of Robert Wynn, of Garth Ewyn
Dorothy Wynn, dau: of Robert
William Thomas, of Coed Helen
Diana, dau: and heir of Pierse Wynn, and widow of Mr. Meyrick
Philip Yorke, of Erddig
William Thomas, son of William
Margeret, dau: of ..... Lloyd, of Trevor, and sole heiress to her brother Trevor Trevor Lloyd, who died unmarried
Other daughter married and having children
Rhys Thomas only son now living
Elisabeth,
Syr W. B. Hughs, Plas Coch Mona
Sons and daughters
Daughters married and having children
Pierce Wynn Yorke
Miss Hughes, dau: of Sir W. B. Hughs
Two daughters.
Philip, 2d son
Robert, 3d son
Lucy,
George Cumming, M. D.
George Brownlow, and two daughters.

Jane, dau: of Godfrey, by Jane Croxton, of Merllyn = Gabriel Goodman, ab Edward, and who was Welsh nephew to his wife

Edward Goodman, the barrister, living at Ruthyn, died 1699 = Ellen, dau: and heir of Hugh Jones of Heudre Nanclyn

Godfrey, second son of Gabriel, a merchant in London

Jane, dau: of Gabriel = Robert Wynn, of Nerquis

Sisli, second dau: of Gabriel = Tho: Foulks, of Vaynol

Mary, third dau: of Gabriel

Catherine, fourth dau: of Gabriel = Ambrose Thelwall see p. 4.

Roger Mostyn, eldest son of Wm. Mostyn, Archdeacon of Bangor, the third son of Syr Roger Mostyn, Bart. marr. in 1679 Susan Goodman

Susan, dau: of Charles Good: of Glanheshyn, second cousin to her husband Gabriel Good: O.S.P. see p. 4 = Gabriel Goodman, a barrister at Ruthyn, son of Edd: married in 1665 his second cousin, he was one of the Bp's executors. O.S.P.

Jane, eldest dau: of Edd: Good: and co-heir of her brother Gabriel died in 1719, aged 81 = Meredydd Wynn, ab Edward W. of Plas Llannefydd, a decd of his at Coed Côch, dated 17 of Ch. 2d.

Mary, second dau: of Edd: and co-heir of Gabriel = E. Lloyd, p. 4.

Martha, third dau: of Edd: = .... Foulks, of Cadwyrn

Edward Wynn, eldest son of Mered: Wynn died 1740 = Jane Williams, of Ty fri com: Mona, died 1739

John Wynn, of Maes y Coed = ....

Martha, dau: of Mered: died a widow in 1725, aged 58 = Pierse Lewis, A. M. of Llanfihangel, and Tre'r Beirdd Mona, vicar & chan: of Bangor, died 1699, aged 36

Jane, dau: of Medd: Wyno, died 1749. S.P.

John, ab Pierse Lewis = Elisabeth Roberts, dau: of Tho: Rob: of Bodiar Môn

John Wynn, esq of Plas Llannefydd, registrar of Bath and Wells = Dorothy Willams, dau: and heir of .... Williams, of Rhôs, near Ruthyn, died 1779, aged 72

Mary, dau: of Edd: see below*

Enbule, ab John, of Maes y Coed, died 1712, aged 48 = Martha, dau: of Thomas Williams of Halkyn

John, second son of John, Bishop of Bath & Wells, died 1743, aged 73 see page 4. = Ann Pugh, of Penmachno

Rev. John Lewis, son of John Lewys, a claimant to the Kimmerton living in 1786

Dorothy, dau: of John Wynn, and sole heir to her brother, O S P = John Wynn, esq. of Coed Côch

Elizabeth, dau: and co-heir, died 1783, S. P.

Mary, second dau: and co-heir of Enbule = John Salusbury, of Bryn y Barenol married in 1741, see page 4.

John Lloyd Wynn, of Coed Côch = Mary Holland, dau: and heir of John Holland, of Teyrdan

John Wynn, eldest son of J. Ll Wynn

Mary, dau: of J. Ll. W.

Wm. Holland, second son of J Ll. W.

* Mary, dau: of Edd: Wynn and Jane Williams, she died in 1732, aged 31 = Foulk Lloyd, of Bryn Lluarth

Llwyn-yo, from page 2.

Sion, ab Rhys Wynn, of Llwyn-yn = Mary, vch. Lewys Owen, of Dolgelly

Edward Price = p. 2.

Thomas Mostyn, of Rhyd, second husband

Gwen, second dau: of Sion = Richard Parry, D.D. Vicar of Gresford, Dean of Bangor, and lastly Bp. of St. Asaph, Mr. Parry of Warfield his representative

Sion Prys, O.S.P. = p. 2.

Godfrey Price, O.S.P.

Mary = p. 2.

Martha, 2d dau: = Owen Smyth, of Carnarvon

Jane, third dau: of Edw. Price = Chas. Goodman, ab Thomas, ab Gaweu, ab Edward Hên

Jane, dau: of Foulk, and co-heir with her sister = Meyric Meredydd, of Pengwern, Llanwnda

Ann, second dau: and co-heir of Foulk Lloyd = Edward Thelwall, of Llanbedr, married in 1754

John Mostyn, of Segwyd, 1st husband = Annamaria, only dau: and sole heir of Meuric M.

E. Watcyn Wynn, of Llwyn, Denb. O.S.P.

Rev. Edd: Thelwall, a claimant to the Kimmerton living in 1786 = Mary Elisabeth, second dau: of Rev John Baldwyn, of Hoole, Chester

John Meredydd Mostyn = Cecilia Thrale

Maria, dau: of J. M. = John Lloyd Salusbury, of Galltvaynan

John Salusbury Mostyn, eldest son

Harry Mostyn, second son

Bertie Mostyn third son

Rev. Edd: Thelwall, eldest son of Edd: Th: = Sarah Buckle, married 1819, dau: of Lewys Buckle, of Roygate Lodge

Bevis, 2d son, = Mary Eliz: Buckle, of Roygate Lodge, Sussex

John Thelwall Salusbury

Annamaria

Frances, 2d dau:

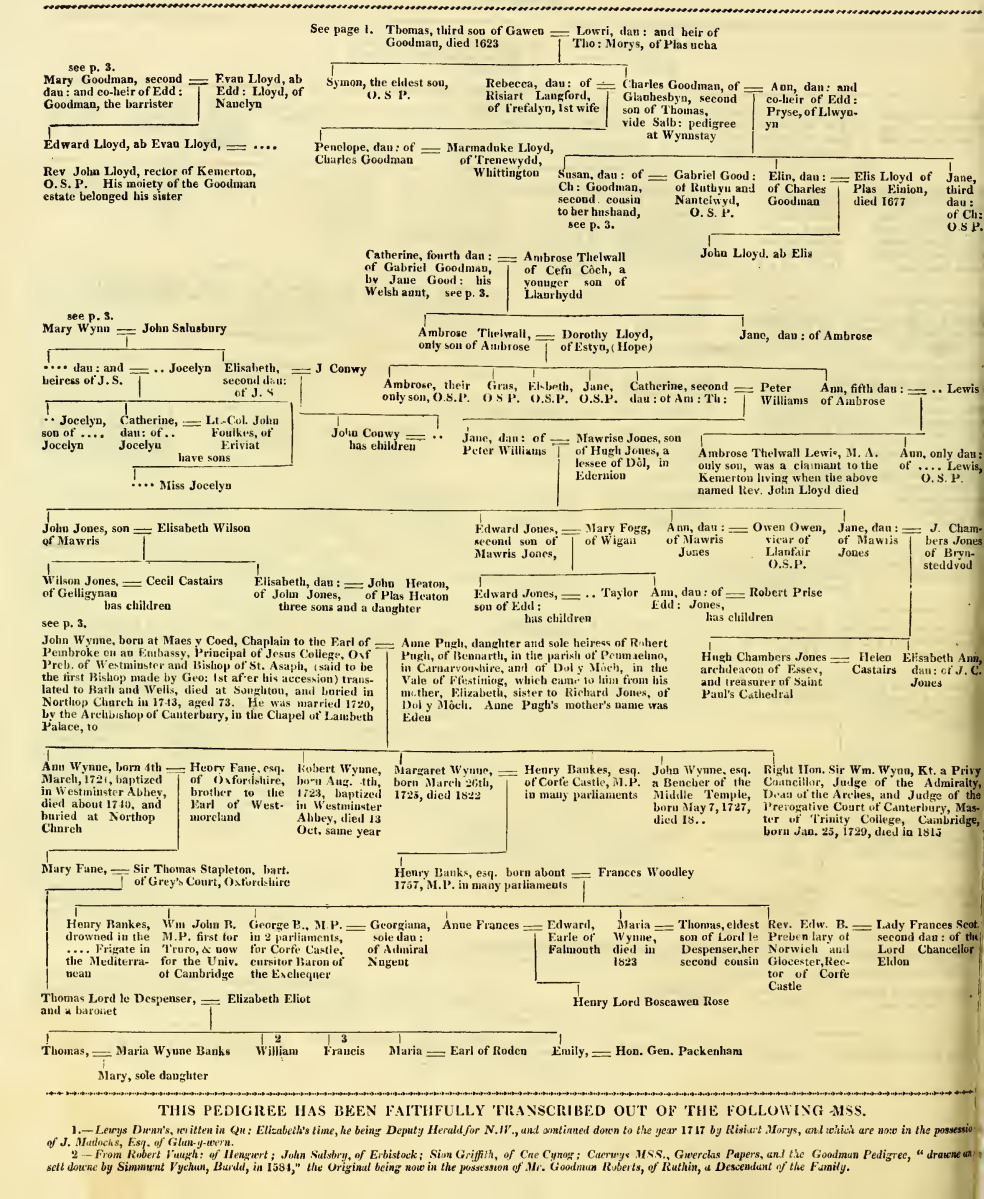
Edward William, eldest son of Ed: Th: born 1821

and daughters

Bevis Thell: eldest son of Bevis Th:

Richard, 2d son of Bevis Th:

daughters.


See page 1. Thomas, third son of Gawen Goodman, died 1623
Lowri, dau: and heir of Tho: Morys, of Plas ucha
see p. 3. Mary Goodman, second dau: and co-heir of Edd: Goodman, the barrister
Evan Lloyd, ab Edd: Lloyd, of Nanelyn
Symon, the eldest son, O. S. P.
Rebecca, dau: of Risiart Langford, of Trefalyn, 1st wife
Charles Goodman, of Glanhesbyn, second son of Thomas, vide Salb: pedigree at Wynnstay
Ann, dau: and co-heir of Edd: Pryse, of Llwyn-yn
Edward Lloyd, ab Evan Lloyd, ....
Rev John Lloyd, rector of Kemerton, O.S.P. His moiety of the Goodman estate belonged his sister
Penelope, dau: of Charles Goodman
Marmaduke Lloyd, of Trenewydd, Whittington
Susan, dau: of Ch: Goodman, second cousin to her husband, see p. 3.
Gabriel Good: of Ruthyn and Nantclwyd, O. S. P.
Elin, dau: of Charles Goodman
Elis Lloyd of Plas Einion, died 1677
Jane, third dau: of Ch: O S P.
John Lloyd, ab Elis
Catherine, fourth dau: of Gabriel Goodman, by Jane Good: his Welsh aunt, see p. 3.
Ambrose Thelwall of Cefn Côch, a younger son of Llanrhydd
see p. 3. Mary Wynn
John Salusbury
Ambrose Thelwall, only son of Ambrose
Dorothy Lloyd, of Estyn, (Hope)
Jane, dau: of Ambrose
.... dau: and heiress of J. S.
.. Jocelyn
Elisabeth, second dau: of J. S
J Conwy
Ambrose, their only son, O.S.P.
Gras, O S P.
Elsbeth, O.S.P.
Jane, O.S.P.
Catherine, second dau: of Am: Th:
Peter Williams
Ann, fifth dau: of Ambrose
.. Lewis
.. Jocelyn, son of .... Jocelyn
Catherine, dau: of .. Jocelyn
Lt.-Col. John Foulkes, of Eriviat have sons
John Conwy has children
Jane, dau: of Peter Williams
Mawrise Jones, son of Hugh Jones, a lessee of Dôl, in Edernion
Ambrose Thelwall Lewis, M. A. only son, was a claimant to the Kemerton living when the above named Rev. John Lloyd died
Ann, only dau: of .... Lewis, O. S. P.
.... Miss Jocelyn
John Jones, son of Mawris
Elisabeth Wilson
Edward Jones, second son of Mawris Jones,
Mary Fogg, of Wigan
Ann, dau: of Mawris Jones
Owen Owen, vicar of Llanfair O.S.P.
Jane, dau: of Mawris Jones
J. Chambers Jones of Bryn-steddvod
Wilson Jones, has children
Cecil Castairs of Gelligynan
Elisabeth, dau: of John Jones, three sons and a daughter
John Heaton, of Plas Heaton
Edward Jones, son of Edd; has children
.. Taylor
Ann, dau: of Edd: Jones, has children
Robert Prise
see p. 3.
John Wynne, born at Maes y Coed, Chaplain to the Earl of Pembroke on an Embassy, Principal of Jesus College, Oxf Prch. of Westminster and Bishop of St. Asaph, (said to be the first Bishop made by Geo: 1st after his accession) translated to Bath and Wells, died at Songhton, and buried in Northop Church in 1743, aged 73. He was married 1720, by the Archbishop of Canterbury, in the Chapel of Lambeth Palace, to
Anne Pugh, daughter and sole heiress of Robert Pugh, of Bennarth, in the parish of Penmachno, in Carnarvonshire, and of Dol y Môch, in the Vale of Ffestiniog, which came to him from his mother, Elizabeth, sister to Richard Jones, of Dol y Môch. Anne Pugh's mother's name was Eden
Hugh Chambers Jones archdeacon of Essex, and treasurer of Saint Paul's Cathedral
Helen Castairs
Elisabeth Ann, dau: of J. C. Jones
Ann Wynne, born 4th March, 1721, baptized in Westminster Abbey, died about 1740, and buried at Northop Church
Henry Fane, esq. of Oxfordshire, brother to the Earl of Westmorland
Robert Wynne, born Aug. 4th, 1723, baptized in Westminster Abbey, died 13 Oct. same year
Margaret Wynne, born March 26th, 1725, died 1822
Henry Bankes, esq. of Corfe Castle, M.P. in many parliaments
John Wynne, esq. a Bencher of the Middle Temple, born May 7, 1727, died 18..
Right Hon. Sir Wm. Wynn, Kt. a Privy Councillor, Judge of the Admiralty, Dean of the Arches, and Judge of the Prerogative Court of Canterbury, Master of Trinity College, Cambridge, born Jan. 25, 1729, died in 1815
Mary Fane,
Sir Thomas Stapleton, bart. of Grey's Court, Oxfordshire
Henry Banks, esq. born about 1757, M.P. in many parliaments
Frances Woodley
Henry Bankes, drowned in the .... Frigate in the Mediterranean
Wm John B. M.P. first for Truro, & now for the Univ. of Cambridge
George B., M.P. in 2 parliaments, for Corfe Castle, cursitor Baron of the Exchequer
Georgiana, sole dau: of Admiral Nugent
Anne Frances
Edward, Earle of Falmouth
Maria Wynne, died in 1823
Thomas, eldest son of Lord le Despenser, her second cousin
Rev. Edw. B. Preben lary of Norwich and Glocester, Rector of Corfe Castle
Lady Frances Scot second dau: of the Lord Chancellor Eldon
Thomas Lord le Despenser, and a baronet
Elizabeth Eliot
Henry Lord Boscawen Rose
Thomas,
Maria Wynne Banks
Mary, sole daughter
2 William
3 Francis
Maria
Earl of Roden
Emily,
Hon. Gen. Packenham

## THIS PEDIGREE HAS BEEN FAITHFULLY TRANSCRIBED OUT OF THE FOLLOWING MSS.

1.—*Lewys Dwnn's, written in Qu: Elizabeth's time, he being Deputy Herald for N.W., and continued down to the year* 1717 *by Risiart Morys, and which are now in the possession of J. Madocks, Esq. of Glan-y-wern.*

2.—*From Robert Vaugh: of Hengwrt; John Salsbry, of Erbistock; Sion Griffith, of Cae Cynog; Carrwys MSS., Gwerclas Papers, and the Goodman Pedigree, "drawne ut sett downe by Simmunt Vychan, Bardd, in* 1584," *the Original being now in the possession of Mr. Goodman Roberts, of Ruthin, a Descendant of the Family.*

## T.

In the Library of Trin. Coll. Camb. there is *Pontificale Romanum* impress. MDCXXVII. sometime Godfrey Goodman's own book. Upon a spare blanc leaf before the said book is noted, in Godfrey Goodman's own hand, as follows:

Godfrey Goodman, youngest sonne to Godfrey Goodman gentleman, and Jane Cruxton his wife, was born at Ruthin in Denbighshire, N. Wales, between the hours of one and two in the morning,..... 1583 { Feb. 28. / March 10.
First Chorister, then Schollar of Westminster ..... 1592
Scholar of Trinity Colledg in Cambridge ..... 1600
Parson of Stapleford Abbots in Essex ..... 1607
Canon of Winsor in Berks ..... 1617
Dean of Rochester ..... 1620
Bishop of Gloucester ..... 1625
Plundered, spoyled, robbed, and utterly undone ..... 1643
Dyed a Member of God's holy Catholick Church ..... 165–

Nudus egressus, nudus revertor, Dominus dedit, Dominus abstulit,
Sicut Domino placuit, sic factum est, Sit nomen Domini benedictum. Amen.
Beati Mortui qui in Domino moriuntur, ne reminiscaris Domine delicta
Nostra, vel parentum Nostrorum, neque vindictam sumas de peccatis nostris.

O all yee Spirits and Soules of the righteous bless yee the Lord, praise him and magnifie him for ever: God grant that we may never be wanting in all those Christian and charitable duties which are required from the living to the dead.

E. R.

Creamur, morimur sequentes qui nos præcesserunt.
Credo quod Redemptor meus vivit, et in novissimo die de terrâ surrecturus sum,
Et in carne meâ videbo Deum Salvatorem meum quem visurus sum ego
Ipse et non alius, et oculi mei conspecturi sunt.

Credo videre bona Domini terra viventium
Tribulatarer, si nesciens Misericordias tuas Domine,
Requiem æternam fidelium, Amen.

Upon another blanc leaf at the end of the book is this Note, in his own hand:

I. H. S.

I was Parson of Stapleford Abbots in Essex A D 1607, where I continued neer 13 years. Then I was Parson of West Ildesley in Berks, where I continued near 30 years; and in neither of my Parishes (I prayse God for it) I had (1°) not a beggar. (2°) Not an Ale house. (3°) Not a suite in law. (4°) Not a quarrell. (5°) Not a spenthrift. (6°) In the weeke dayes noe labouring Man ever wanted a dayes worke. (7°) On the Sunday noe poor Man dined at his owne Howse, but was ever invited. (8°) Noe man was ever presented for fornication or any great crime. (9°) Noe Murder, robbery, or Felonie ever committed in the Parish. (10°) Noe Man ever came to a violent death. (11°) I never had any houses burnt in my Parish. (12°) I never had two Men that dyed of the plague in my parishes, until Mr. Newbery had his sequestration, and then a plague came, and a fire burnt all my Parish in effect, and when I gave him orders ther, he brought the small pox there.

Godfr: Goodman Glouc[r.]

Upon another blanc torn leaf is the following Note relative to his Sufferings:

Ildesby burnt, not 4 saved, a jewell in Aldermanbury, the vineyard and the House in Gloucester, not one penny saved. I had the Parliament protection for my goods and beasts, which occasioned me to buy 100 sheep and 25 beasts, but these together with all the rest lost in bills of exchange £2180. Sir Thomas Gardiner a lease of £168 per ann: in Winsor a great bagg of gould. Thomas Willin demand £160. £44 for 5 nights billeting. In the mountains (war time) a Colonell and all his Company spent me a bullocke at one meale.

E bibliothecâ Coll Trin

Godfr. Goodman Coll Trin. Ar bac: an: 1603.——See Pryns antipathy of Engl: Prelacy pag 304, 305. See Bishop Lauds diary an: 1626, 1640. See MSS Collect. Vol 38, pag 427, 428.

## APPENDIX.

A letter (torn) from Bishop of Glocester to A. Bishop Laud dat 28 Aug: in Paper Office:

The Bishop tells him that God had not fitted him for the disposition of Gloucester, so that he could not do God or the Church or his Majesty any service there. ——expressed great sorrow for the loss of Hereford, which he was desirous of above other Bpricks——would not have returned to Gloucester but in obedience to his Majesty.——that he resolved as soon as he had made up all in the Exchequer, to resign his Bprick (only one subsidy behinde) and live on his rural commendam which he should do as freely (but cannot say as cheerfully) as good K James of blessed memory bestowed it upon him——desires the King would give him as good means as he left for Bprick: else he could not satisfy his engagements, or provide for his dependants——pretends he would do something for improveing the Bprick: if it might be taken well and legally settled——desires answere by the messenger, that he may dispose of his Servants, and sent a long petition to His Majesty—but not mention'd the Resignation.

—— He protested before God, that the King was so far from popery, that there was noe man in England more ready to suffer Martyrdome, than His Majesty.

From a MS in Biblia Regia Cant: not well worded, but seems hence to appear that they had proceeded to deprivation, had not the Bishop of Salisbury dissented.

# GRANT

OF

## ONE OF THE COMPORTIONATE RECTORIES OF LLANELIDAN

TO THE

*President and Warden of Ruthin,*

*For the Support of the Two Masters of Ruthin Grammar School.*

---

## SEPTIMA PARS PATEN DE ANNO RNI REGINE ELIZABETHE

*Tricesimo Septimo.*

*Dcon pro Presid et Gardiano Hospital Christi in Ruthin.*

Regina Omnibus ad quos presentes Lre pervenerint Saltm Sciatis quod nos de Gra nra spiali ac ex certa Scien-cia et mero motu nris dedimus et concessimus ac per presentes pro Nobis heredibus et Successoribus nris Damus et Concedimus Dilectis Subditis nris Presidi et Gardiano Hospital Christi in Ruthin in Com nostro Denbighe Advocacoem Donacoem Jus Patronatus libam Disposicoem ac Presentacoem tocius ill medietatis sive Porcois Rectorie sive Ecclie comporconat de Llan Elidan in Com nro Denbigh predict infra Dioces Bangoren in qua Ricus Parry Clericus modo est Rector sive porconarius et incumbens necnon eandem medietatem sive porcoem Ecclie comporconat de Llan Elidan ac omnia et singula mesugia Terr Glebal Ten Reddit Revercoes Servic Annuitat pencoes porcoes Fructus Decimas oblacoes ac omia alia Jura profic Comoditat et Emolumen quecumque eidem medietat sive porconi quoquomodo spectan et pertinen necnon Revercoem et Revercoes quascumque omnium et singulor premissorum superius express et specificat. Habend Tenend et Gaudend predict Advocacoem et patronat medietatis sive porcois Ecclie Compocornat de Llan Elidan predict ac eandem medietatem sive porconem ac predict mesuag Terr Glebal Ten Reddit Revercoes Servic Annuitates Pencoes Fructus Decimas oblacoes ac omnia alia Jura profitua Comoditates et Emolumen quecumque eidem medietati sive porcoi quoquomodo spectan et pertinen ac cetera omnia et singula premissa cum suis Juribus

et pertin universis prefat Presid et Gardiano et Successoribus suis imperpm Ad usus et proposita subsequend, videlt. Quod predict Preses et Gardianus et Successores sui Exit Revencoes et profit premissorum de Tempore in Tempus perpetuis futur Temporibus impendent et exponent ad Sustentand Supportand et manutenend Didascalum sive Ludimagrm et Hipodidascalum deservituros in Schola Grammaticali in Villa de Ruthin predict juxta Statut et Ordinacoes dilecti et fidelis subditi nri Gabrielis Goodman Decani Ecclie nre Collegiat Westm in ea parte fact seu faciend. Tenend de Nob heredibus et Successoribus nris in liberam puram et perpetuam Elemosinam pro omnibus serviciis et demand quibuscunq et absq compoto seu aliquo alio proinde Nob heredibus vel Successoribus nris quoquomodo Reddend Solvend vel faciend, Statut de Terr et Ten ad manum mortuam non ponend aut aliquo alio Statuto actu ordinacoe provisione restrictione usu seu Consuetudine in contrarium inde antehac habit seu prius ordinat aut aliqua alia Re causa vel materia quacumque in aliquo non obstan. Et cum Ricus Parrye pdict modo sit Rector sive porconarius et Incumbens medietatis sive porcois Eccle Comporconat de Llan Elidan predict eademq medietatem sive porcoem cum suis Juribus et pertin universis pacifice possideat in presenti. Sciatis quod nos de Gratia nostra Speciali ac ex certa Sciencia et mero motu nostris ac auctoritate nostra Regia Supremi Gubernator Ecclie Anglicane Appropriamus et unimus annectimus consolidamus et incorporamus prefat Presidi et Gardiano et Successoribus suis imperpm totam pdcam medietatem sive porcoem cum suis Juribus et pertin universis ipsamque medietatem sive porcoem cum suis Juribus et pertin universis eidem Presidi et Gardiano et Successoribus suis ad usum manutenconem et supportaconem Didascali sive Ludimagistri et Hipodidascali in Schola Grammaticali de Ruthin predict juxta Statut et ordinacoes Fundatoris dicti Hospital Christi in Ruthin ut prefertur fact seu faciend pro perpetuo possidend Donamus et concedimus per psentes jure predicti porconarii moderni medietatis sive porcois Eccle comporconat predict duran Incumbencia sua in eadem medietate sive porcoe eidem Moderno Porconario tantumodo salvo reservat. Et ulterius volumus ac auctoritate nra Regia qua funginur de Gra nra spiali ac ex certa Sciencia et mero motu nris pro Nob hered et Successoribus nostris Dedimus et Concessimus per presentes pfat Presid et Gardiano et Successoribus suis Licenciam Facultatem et plenam Potestatem quod ipsi imediate postquam medietas sive porcio predict Ecclie Comporconat predict per Mortem

Resignacoem sive privacoem dci modo Rectoris porconarii et Incumbentis ejusdem seu quocumque alio modo vacaverit seu vacare contigeret eandem medietatem sive porconom ac omnia et singula mesuage Terr Ten Reddit Revercoes Servicia Annuitatis pencoes fruct Decimas oblacoes ac alia Jura profit Comoditat et Emolumen quecumque eidem medietati sive porcoi quoquo modo spectan vel pertinen eisdem Presidi et Gardiano et Successoribus suis imperpm habere tenere et Gandere ac in proprios usus ad sustentacoem manutencoem et supportacoem predict Ludimagistri et Hipodidascali Schole Gramaticalis in Ruthin predict juxta Statut Fundator Hospital predict ut prefertur fact seu faciend applicare convertere collocare et retinere atque possessionem inde adipisci et capere nullius alterius quesita Licencia valeant et possint absque impellacoe sive impediment nri heredum vel Successor nostra aut aliquo Archiepo Epo Archidiacono Vicecomit Escaetor Justiciar Comissionarior aut alior Officiarior seu ministror nror heredum vel Successor nror quocumque. Et hoc absque aliqua presentacoe admissione Institucoe sive Induccoe alicujus futuri Incumbentis ad eandem medietatem sive porcoem extunc imposterum fiend et absque composicoe pro primiciis vel decimis aut aliquo alio proinde nob hereditibus vel Successoribus nrs quoquomodo Reddend Solvend vel faciend Statut de Terr et Ten ad manum mortuam non ponend aut Statut concessione primiciar et decimar Nob heredibus et Successoribus uris de Beneficiis Dignitatibus et Promocoibus Spualibus et Ecclesiasticis Edit et provis aut aliquo alio Statuto actu Ordinacoe provisione prohibicoe restriccoe vel lege Ecclesiastica vel temporali inde antehac habit fact Edit Ordinat seu provis aut aliqua alia Re causa vel materia quacumque in aliquo non obstan. Et absque aliquo alio brevi precepto seu mandato nro heredum vel Successorem nrm pro premissis seu aliquo premissor quoquomodo prosequend impetrand vel fiend. Et absque aliqua Inquisicoe inde Capiend et in Cancellar nostra seu alibi retornand. Ac ulterius de uberiori Gra nra ac ex certa Sciencia et mero motu nris Dedimus et Concessimus ac per presentes Damus et Concedimus pro Nobis hereditibus et Successoribus nris dco Gabriel Goodman Fundator dicti Hospital Christi in Ruthin plenam Potestatem et Auctoritatem de Tempore in Tempus duran vita sua naturali faciend Idonea et Salubria Statuta et Ordinacoes in Scriptis dumodo non sunt contraria Legibus hujus Regni nri Angl pro meliori et magis convenien Eleccoe Ordinacoe Gubernaco Direccoe et Correccoe Ludimagistri et Hipodidascali Schole Gramaticalis predict

pro Tempore existen necnon pro meliore assignacoe et appunctuacoe Stipend et Salario eordem Ludimagistri et Hipodidascali. Que quidem Statuta et Ordinacoes sic ut prefertur faciend Dedimus et Concedimus et per presentes pro Nob hereditibus et Successoribus nris precipimus inviolabiliter observari de Tempore in Tempus imperpm. In cujus Rei Testimonium e T. R. apud Westm. xxiiij. Die Maii.

Pr bre de Privato Sigillo &c.

# COPY OF THE LETTERS PATENT

FOR

## INCORPORATING THE PRESIDENT AND WARDEN OF RUTHIN,

AND

*Enabling them to purchase in Mortmain, not exceeding £100 by the Year,*

*For the Maintenance of One Preacher and Twelve Poor.*

*By the Name of President and Warden of Christ's Hospital in Ruthin.*

---

Elizabeth, Dei Gratia Anglie Francie et Hibernie Regina fidei defensor, &c. Omnibus ad quos presentes litere pervenerint salutem. Cum nulla laus in Regia majestate illustrius emineat quam veri Xti religionem omnibus modis propagare et egenorum inopiam sublevare, cumque Gabriel Goodman Sacre Theologie Doctor et Collegiate Ecclie nre Westm. Decanus pio ac devoto affectu inductus intentoem habeat ut populus inhabitans in villa et parochia de Ruthyn, in Com. nro Denbigh, in Christiana et vera religione instruatur et informetur et ut pauperes ibidem continuo futur. tempor sustineantur, que omnia et singula fieri et ad effectum perduci sine nra licentia et concessione Regali non possunt. Sciatis igitur quod nos pio et devoto proposito predicti Gabrielis Goodman in hac parte gratiose annuentes ad humilem petitoem ipsius Gabrielis Goodman de gra nra spiali et ex certa scientia et mero motu nris volumus concedimus et ordinamus pro nobis heredibus et successoribus nris quod decetero sit et erit in Ruthyn predict unum hospitale de uno Predicatore et duodecim pauperibus perpetuis temporibus futuris duratur quod vocabitur Hospitale Christi in Ruthyn, ac hospitale illud de uno Predicatore et duodecim pauperibus in perpetuum continuatur erigimus creamus ordinamus fundamus et stabilimus per presentes. Et ut intentio hec nra predta meliorem sortiatur et capiat effectum et ut bona terr Tenementa Redditus reventoes et alia hereditamenta ad perpetuam sustentatoem predict hospital Predicator et duodecim pauperum concedenda assignanda et appurtnanda melius tractentur gubernentur et expendantur pro continuatoe

ejusdem Hospitalis, volumus concedimus et ordinamus per presentes quod de cetero in perpetuum sit et erit unus Preses et unus Guardianus dcti Hospitalis Christi in Ruthyn ac possessionum terrarum tenementorum hereditamentorum reventionum et bonarum ejusdem hospitalis et ad offici predict bene et fideliter exercend et occupand eligim noiavim assignavimus et constituimus ac per presentes eligim noiavim assignam et constituimus modernum Episcopum Bangoriensem et Successores suos protempore existen fore et esse Presidentem ac Eubolum Theloall in Artibus Magistrum ac verbi Dei Predicatorem fore et esse primum et modernum Guardianum predti Hospitalis Christi in Ruthyn ac omnium et omnimodorum possessionum terrarum tentor hereditament reventionu et bonora ejusdem hospitalis. Et ulterius de amplior gra nra spiali et ex certa scientia et mero motu nris volumus concedimus ordinamus et stabimus per psent pro nobis hered et successor nris qd idem Preses et Guardian pdti Hospitalis Xti in Ruthyn ac possessionum terr temtom et hereditament reventionu et bonom ejusdem Hospitalis et Successor sui de cetero sint et erunt in re facto et noie unm corpus carporat et politicum per idem nomen in ppm duratur realit, et ad plenm creamus origin ordinam facim constituim et stabilim pro nob. hered. et successoribus nris per present Quodq. per idem nomen perpetuis futur-temporibs cognoscentr vocabuntr appellabuntr et noiabuntr heantq. successionem ppetuam et quod idem nomen sint et erunt psone habiles apte et in lege capaces ad pquirend hend et recipiend bona et catella maner terr prat past pastur reddit reventoes reversiones et hereditamenta quecunque, non tent de nob hered et successorib nris immediate in capite nec aliter de nob hered vel successor nris seu de aliquo alio per servitiu militare, sibi et Successor suis in ppm seu aliter tam de nob hered vel successorib nris qm de pfato Gabriele Goodman et hered vel assignat suis vel de aliqua alia psona sive de aliquib aliis psonis quibuscunque ad sustentatoem et relevamen Hospital pdict. Et preterea volum et pro nob hered et successorib nris p psentes concedimus pfat Presidi et Guardiano Hospital Christi in Ruthyn et successoribus suis quod de cetero in ppm heant commune Sigillum ad negotia sua premissa et quamlibet seu aliquam inde parcellam tantummodo tangentia seu concernentia deservitur. Et qd pred Preses et Guardianus et Successores sui p nomen Presidis et Guardiani Hospitalis Christi in Ruthin placitare et implicari prosequi defendere et defendi respondere et responderi possint et valeant in oibs et singulis causis querelis sectis et actioibus quibuscunq cujuscumq generis

sive nature fuerint in quibuscunq locis et Cur nris hered vel successom nrom ac in placeis locis et Cur aliom quorumcunq ac coram quibuscunq Judicibus aut Justiciar infra hoc regnum Angl aut alibi et ad ea ac ad omnia et singula al faciend agend et recipiend eodem modo quo ceteri ligei nri persone habiles et capaces in lege infra idem regnum nrum Angl faciant vel facere valeant sue poterint in Cur. placeis et locis predtis et coram Justiciar et Judicibus supradtis. Et ulterius de uberiore gra nra ac ex certa scientia et mero motu nris dedimus et concessimus ac per presentes damus et concedimus pro nob hered et success nris prefacto Gabrieli Goodman plen potestat et authoritatem de tempore in tempus duran vita sua natural eligend noiand et appunctuand Guardianum et pauperes pdti Hospitalis quandocunque et quotiescunque necesse et oportunum fuit ac etiam tam pred Eubolum Theloall, M. A. Guardian Hospital pred quam oes et singul pauperes ejusdem Hospitalis de tempore in tempus amovend et expellend ac al sive aliu in locos seu loc humoi sit amot vel expuls noiand assignand et constituend p ut melius sibi videbitur expedire. Ac etiam qd idem Gabriel Goodman de tempore in tempus duran vita sua naturali faciat et fare valeat et possit idonea et salubria statuta et ordinotoes in scriptis electoem ordinatoem gubernatoem directoem correctoem et expulsioem Guardian et pauper Hospital pred p tempore existen, necnon stipend et salar eordem Guardiani et pauperum ac al quecunque idem Hospital seu Guardian fel pauperes pred ac ordinatoem presentatoem et dispositoem bonom possess reddit revent ad sustentatoem ejusdem Hospital concedend assignand vel appunct quovismodo tangen et concnen. Que quidem Statuta et Ordinatoes sic ut prefert faciend volum et concedim et per present p nob hered et Success nris precipim immotabiliter observari de tempore in tempus in ppm. Et ulterius de uberiori gra nra dedim et concessim et p presentes dam et concedim prefat Presidi et Guardiano et success suis licentiam spialem liberamque et licitam facultatem potestatem et authoritat pquirend obtinend et habend ad perpetuam sustentatioem et maintenioem hospital predict tam de nob hered et Success nois quam de pred Gabriele Goodman hered Executor vel assign suis vel de aliis quibuscunque personis quecumque Maneria mesuagia tras tenta Rector Decimas et al hereditamenta quecunque infra Regnum nom Angl non tent de nob hered vel Success nris immediate in capite nec aliter de nob hered vel success nris seu de aliquo alio per servitium militare ac dummodo omia non excedant clarum annum valorem centum librar. Et etiam damus et concedimus

p nob hered et Success nris oibs et singulis corporibs politicis et al psonis quibuscumq et cor cuilibet licentiam spialem et plenam liberam et licitam facultatem et authoritatem per present qd ipi et cor quilt sive cor aliquis vel aliqui maner mesuag terr tent Rector decim et al hereditamenta quecumque que non tenent de nob hered vel Success nris immediate in capite vel p servitium militare nec aliter quovismodo per servitiu militare de nob hered et Successoribs nris seu de aliqua alia persona quacunque et que non excedunt clarum annum valorem centum librorum pfat Presidi et Guardiano hospital pred et Success suis pred sicut pred est in ppm dare concedere vendere et alienare possit vel possint sine aliquo bvi de ad quod dampnu aut aliqua inquisitione in hac parte habend seu faciend, Statut de terr et tent ad manum mortuam non ponend aut aliquo alio statuto actu ordinaoe seu provisione aut aliqua alia re causa vel materia quacunque in contrarium inde habit fact edit ordinat aut provis in aliquo non obstaut. Et volumus et p presentes ordinamus qd omn exitus et reventoes omn predict terr tent hereditament et possession in posterum ad perpetuam sustentaoem et maintentoem pred Hospital dand et assignaud convertantur dispenantur et expendantr ad sustentatoem Guardiani et pauper hospital pred p tempore existen et ad sustentatoem maintentoem et reparotoem domorum terrarum et possession pred scdum statuta ordinatoes per predictum Gabrielem Goodman in scriptis ut prefertur faciend et non aliter nec ad aliquos alios usus aut intentoes. Volumus deniq ac per presentes concedimus prefatis Presidi et Guardiano dict Hospital qd habeant et habebunt has literas nras patentes sub magno Sigillo nro Anglie debito modo faciend et sigilland absq aliquo fine seu feodo magno vel parvo nobis in hanaperio nro seu alibi ad usum nrm proinde quoquo modo reddend solvend vel faciend. Eo quod expressa mentio de vero valore annuo aut de aliquo alio valore vel certitudine premissorum sive eorum alicujus aut de aliis donis sive concessionibus per nos seu per aliquem progenitorum nrorum prefato Gabrieli Goodman ante hec tempora fact in psent minime fact existit aliquo statuto actu ordinaoe provisione proclamtione sive restrictoe in contrarium inde antehac habit fact edit ordinat seu provis aut aliqua alia re causa vel materia quacunque in aliquo non obstante. In cujus rei testimonium has literas nras fieri fecimus patentes. Teste meipsa apud Westmonasterium quarto decimo die Augusti anno regni nri tricesimo secuudo. HA. GERRARD.

Per breve de privat sigillo et de dat pred authoritate parliamenti.

# ADDENDA TO THE NOTES.

PAGE 1.—*Mr. Edward Thelwall, Lord Herbert of Cherbury's Tutor.*

THE passage in the Life of Edward Lord Herbert referred to is as follows: "After I had attained the age of nine, during all which time I lived in my said Lady Grandmother's house at Eyton, my parents thought fit to send me to some place where I might learn the Welsh tongue, as believing it necessary to enable me to treat with those of my friends and tenants who understood no other language, whereupon I was recommended to Mr. Edward Thellwall, of Place-ward in Denbyshire: this gentleman I must remember with honour, as having of himself acquired the exact knowledge of Greek, Latin, French, Italian and Spanish, and all other learning, having for that purpose neither gone beyond seas, nor so much as had the benefit of any Universities: Besides he was of that rare temper in governing his choler, that I never saw him angry during the time of my stay there, and have heard so much of him for many years before: when occasion of offence was given him, I have seen him redden in the face and after remain for a while silent; but when he spake, his words were so calm and gentle, that I found he had digested his choler, though yet I confess I could never attain that perfection as being subject ever to choler and passion, more than I ought, and generally to speak my mind freely, and indeed rather to imitate those who having fire within doors, choose rather to give it vent than suffer it to burn the house. I commend yet much more the manner of Mr. Thelwall, and certainly he that can forbear speaking for some time will remit much of his passion, but as I could not learn much of him in this kind, so I did as little profit in learning the Welsh, or any other of those languages that worthy gentleman understood, as having a tertian ague for the most part of nine months, which was all the time I staid in his house."

The family of the Thelwalls is perhaps the oldest in North Wales of English extraction, and was so connected with the parishes of Ruthin and Llanrhydd, and

with the Goodmans, that a brief account of them will be an appropriate appendage to the foregoing Memoirs, in addition to what has been said of them in the Note to page 45. The Patriarch of this family was John Thelwall, who came to Ruthin in the service of Lord Grey de Ruthin about the middle of the fourteenth Century, and derived his name from his native place in Cheshire, which is thus described by Leland in 1545. "Thelwall was sometime a Havenet and little Citye as it appearith by the Kinges Recordes, so caullid becawse it was wallid abowte with great logges, or timber postes--it stondith two myles from Warington." This John bore on his Coat Armour Gules, on a Chevron Argent three trefoils sable, between three boars' heads couped of the second. To this Coat was afterwards added the Crest of a Stag proper armed and unguled Or, upon a Wreath of his colours on a mount proper, wounded with an arrow or feather'd Arg. which is accounted for in the following words by Sir John Wynn, of Gwydir, in his History of his own Family. "The Thelwalls of Ruthyn being antient Gentlemen of that Country, who came into it with the Lords Grey, on whome King Edward the 1st bestowed the Country of Dyffryn Clwyd, were at contention with a Septe of that Country called the Family of Gryffydd Gôch. These being more in number than the Thelwalls, (although the Thelwalls carried the whole offices of the Country under the Lord thereof, the Lord of Kent then Treasurer of England) drave the Thelwalls to take the Castle of Ruthyn for their defence, where they beseiged them untill the seige was raysed by John ap Meredith, his sonnes and Kindred, to whom the Thelwalls sent for ayde, and in that exployte Robert ap John ap Meredith was slain with an arrow in a Wood called Coed Marchan." Upon which exploit, the Thelwalls assumed as their Crest a Deer pierced with an arrow, and from this conceit, so frequent in the annals of Chivalry, that Meredith and his Kindred having secluded himself in the Wood and Thickets of Coed Marchan, had acquired among the vulgar the denomination of the outlying Deer.

This original John Thelwall married Felice the daughter and heir of Walter Cooke, alias Ward, of Plâs y Ward, near Ruthin. His descendants continued there, connecting themselves with the best families of the Principality, and in turn serving the office of Sheriff of the County for three hundred years, when finally the

Estate went through the marriage of Jane daughter and heir of Edward Thelwall (sometime about 1680) with William Williams, Esq. of Llanforda, ap Sir William Williams, Knight and Baronet, of Glascoed, to Sir W. W. Wynn, Bart. by whom it is now enjoyed. The mother of this last mentioned Edward Thelwall was the Lady Margaret Sheffield, daughter of the Earl of Mulgrave; from whence it appears, that the present Baronet of Wynstay is connected with the antient as well as present possessor of the illustrious title of Buckingham.

From the original stock of Plas y Ward, branched off the Thelwalls of Bathafern and Blaen Iâl; the former on the marriage of John Thelwall ap Eubule, ap Simon, ap David, ap John Thelwall Hên (or the original Thelwall) about the beginning of the 16th Century, with Anne a daughter of Bacheirig, a House adjoining the Lands of Bathafern, and the latter by the marriage of Owen Thelwall ap Symon, ap Edward, ap Edward Lord Herbert's Tutor, with —— Lloyd, Heiress of Blaen Iâl, about a hundred and fifty years after. The above mentioned Anne of Bacheirig was not the Heiress of that place,* nor did the Lands of Bathafern come into the *possession* of her Husband; but as those of the Lords of Ruthin had become the property of the Crown, it is probable that this John Thelwall was the Tenant of Bathafern, (which belonged to Ruthin Castle as a Deer Park) and resided on the Estate. The Bathafern Branch of the Family is dated from this period, though it would be more correct to do so from the marriage of John Thelwall, the grand son of this marriage, who took to wife Elizabeth Wynne, the Heiress of Bacheirig and Bryncynric about 1560, and obtained in the year 1600 a grant of Bathafern from the Crown for the sum of Forty Pounds, as appears by a Copy of the same in the hands of the present possessor. The Bathafern Family made an alteration in their Armorial Bearings, taking Gules, a Fess Argent (instead of the Chevron charged with three trefoils) between three Boars' Heads couped Arg. tusked Or. This last mentioned John Thelwall and some of his nine brothers were very prosperous in the world, as the following account copied from the MS mentioned in the last note will shew.

* This appears by an old Pedigree of the Thelwalls, with which (and another MS furnishing the following anecdotes) the writer is favoured by his friend Rev. E. Thelwall, Rector of Efenechtyd.

" John Thelwall, of Bathaferne Park, Esq. first son of John Thelwall the second of that name in the place above named, Esq. In his younger days he was bred at Court, Groom of the Stole, Gentleman Usher to the Countess of Warwick, not only chief Lady of Honour to, but in chief in favour with Q. Elizabeth; in which imployment he gained much reputation, the effects whereof did appear in the course of his life for many years to the advantage of him and his posterity.* He left service att the two and thirtieth year of his age purposely to be married to Elizabeth daughter and coheir of Robert ap John Wynn, of Bucheirig and Brynceynric, by whom he had a numerous issue. By Patent from King James he was made Steward of Ruthin dureinge life. He lived to a great age, and died 97 years old in the year of our Lord 1630, and at the time of his decease it appeared that his posterity was become of a number between twelve and thirteen score. He was a tall comely man, of good judgment and elocution, very pious, charitable and good in every respect.

" Richard Thelwall of Llanbedr, Gent. and the 4th son of John Thelwall the second of that name of Bathafern Park, Esq. He was married to Margaret Lloyd,

* This expression must allude to the grant he obtained of the Demesne Lands and Manor of Bathafern for a mere nominal value, which it is singular the MS does not mention in plainer terms. The Lordship of Ruthin having been sold to Henry the 7th by Richard Earl of Kent, who ruined himself by gambling, it was granted by Q. Elizabeth, with some limitations probably, for it again fell into the Crown, to Ambrose Dudley Earl of Warwick, by the favour of whose Countess, the Bathafern portion of it was given in fact to John Thelwall. His father and grandfather, as before suggested, must have been connected with the Grantees of the Lordship as Tenants or Stewards, which will account for the son entering the service of and being patronized by the Countess of Warwick. The name of Ambrose adopted in this family at this time was meant as a mark of respect to this Nobleman, and indicates his patronage. A very ancient picture of Ambrose Dudley, but much damaged, is now in the Warden's house in Ruthin, and is said to have belonged to the Castle.

A History of the Lordship and Castle of Ruthin might be extracted from the Court Rolls by an Antiquary able to decypher them, as they begin from the first grant to Lord Grey. Pennant gives a compendious account of this Castle. The following Extract from the Register of the Parish of Gyffylliog, near Ruthin, gives authentic intelligence of the commencement of its final siege in the time of the great Rebellion. " Saturday the 27th day of September, 1645, bee it remembered that King Charles was the day and year above written making his Rendevouz in the Parish of Gyffylliog, in a place then called Cenfesydd. The seege began at Ruthin the 25th of January, 1645. The date began at Denbigh April 17th, 1646." The Lordship and Castle were sold to the Family of the present possessor after the Restoration.

daughter and heir to —— Lloyd, Esq. of Llanbedr, by whom he attained to good possession of lands. By Patent from King James he was Recorder of Ruthin Court during life. He married his eldest son Edward Thelwall to an inheritance in Anglesey.* His second son Symon Thelwall, of Gray's Inn, Esq. was Philiser of Norfolk, who lived a Bachelor to the age of 80, and left £20 per annum for the maintenance of a Welsh Lecture or Sermon at Ruthin Church, upon every Sunday in the afternoon for ever, with several other Legacies to pious uses,† besides what he gave to the heir of his house at Llanbedr, and many more of the family. The said Richard Thelwall in his life time did much improve his Estate, which his heirs doe still enjoy. He lived to above 80 years of age, and was buried at Llanbedr Anno Domini 1630.

Sir Eubule Thelwall, Knight, the fifth son of John Thelwall the second of the name of Bathaferne Park, Esq. He was bred at Westminster School, then was chosen Scholar of Trinity College Cambridge, where he continued in time to be Master of Arts, when by the persuasion of Mr. Points, a gentleman of quality, who had been his pupil, he left the University and became Student of Gray's Inn, where he profited well, and by the means of his said pupil he became much favoured by the Lord Chief Baron Percain, whose daughter Mr. Points had married. In processe of time he became chief Master of the Alienation Office, and one of the Masters in Ordinary in the High Court of Chancery. And there falling out a contest about the Principality of Jesus College in Oxford between Doctor Williams and Doctor Mansell, the said Sir Eubule Thelwall was persuaded to stand, and by the consent of all the Society was elected Principal of the said College, to which house he had been very beneficiall not only out of his own Estate, but by procureing the benevolences of several others. He bought an Estate in Llanychan Parish, wherein he built Plâs Côch, which in his life time he gave to John Thelwall, Esq. the heir of his eldest brother. Out of great kindness to his friends and relations, he resorted to this

* To Jane, daughter and heir of Richard Owen, of Coedaney.

† Besides the £20 per annum for the Lecture, £5 4s. each per annum for white Bread to the Poor of Llanbedr and Ruthin, and £100 for Apprenticing fifteen Boys of Ruthin and Llanbedr, which last bequest was fulfilled, and does not continue.

said House of Plâs Côch yearly at the time of the long vacation, when and where the best of the gentry of North Wales were wont to frequent in visit of him, and to stay some time with him. He was an upright man, very pious and charitable. He lived a Bachelor, and dyed in the 68th year of his age, and lyes buried in Jesus Coll. Chappell in Oxford, which he had built upon his own charges, where also his Tombe is sette. There may be more known of him in the great booke that treats of the Antiquity of the University of Oxford.*

Thomas Thelwall, Gent. the 6th sonne of John Thelwall the second of that name, of Bathaferne Park, Esq. He was first bound apprentice at London to a Grocer. In Q. Elizabeth's time he became a Souldier in the Low Countryes. After his return home he was married to a rich Widdow in Ruthin, by whom he had his sole daughter Dorothy Thelwall, to whom he gave his lands. She married Robert Davies, a rich mercer in Ruthin, who left about £200 per annum lands to his only sonne Peter Davies, besides considerable portions to his many daughters, which son of his dyeing young and unmarried the estate became obscured, being divided amongst his several sisters. The said Thomas Thelwall lived to be a very old man, surviveing his nine bretheren. Here is his character written in verse by his grandson Jonathan Roberts, Master of Arts and sometime Fellow of Jesus College, Oxford.

Here my Grandfathers younger face appears,
I'll shew you what I saw his later years.
The Warrs, and the low country Warrs,
To hold him from his home were too weak barres.
For his returne a goodly lot there stayes,
And comfort like enough to lengthen dayes.
Twice blest he gets a good and wealthy wife,
And daughter that was staffe to his long life.

* The first Warden of Ruthin was Eubule Thelwall, of Plâs y Ward, brother to Edward Thelwall the Tutor of Lord Herbert. He was buried in Ruthin Church 27th October, 1594, as appears by the Parish Register, which had not been searched when the Note in page 45 was written. It does not appear that Sir Eubule was in Orders, though holding the Headship of Jesus College.

He bred her well, she chose when he had done
For him a wise and a successfull sonne.
This pair so lived 'twas hard to tell who
Of them was wisest or the best of the two.
Children good store, good store of wealth they had,
And whatsoe're could make their father glad.
He lived to see his family the Crowne,
The Credit and the Comfort of the Town,
All rightly right, so courteous and clean,
He was as others long before are mean;
Pray'd twice a day, and so did still adore
Till lay'd in th' bed from whence he'll rise no more.

" Symon Thelwall, Esq. the seventh sonne of John Thelwall the second of that name of Bathaferne Park, Esq. He was bred a scholar, and for his good parts was first chosen to be chief Clerk to Sir Daniel Dunne, Doctor of Laws,* Judge of the Prerogative Court, and one of the Masters of Requests. The said Simon became an eminent Proctor of the Arches, and Registrar of Bangor. By the favour of the said Sir Daniel Dunne he was married to Sir Daniel's Kinswoman, Mrs. Biggins, a good Inheritrix in Essex, by whom he had issue two sonnes and two daughters. His eldest sonne Daniel Thelwall was Counsellour at Law. His youngest sonne William Thelwall, Clerke, was Parson of Whitford, and Prebendary of Meliden. His eldest daughter was married to Evan Edwards of Rhuall, Esq. Baron of the Exchequer of Chester. His youngest daughter was married to William Parry of Nantclwyd, Esq. but dyed without issue. The said Symon lived to a great age, a very wise sober man.

" Ambrose Thelwall, Esq. 9th sonne of John Thelwall the second of that name of Bathaferne Park, Esq. He first became Servant to Sir Francis Bacon, Knight, Lord Verulam and Lord High Chancellour of England, from whom he went to the

* The same Mr. Doctor Dunne whom Dean Goodman made Overseer of his Will.

service of the Earl of Kelly, a Scotchman, Captain of King James's Guard in England, and a person of great favour with his then Majesty. Dureing his attendance on that Earle he became soe much in favour with him that he brought in severall of his countrymen and friends to be Yeomen of the Guard. From the last said service he was preferr'd to be King James his Yeoman of the Robe during whose reign, because of his wisdom and witt, he lived in a flourishing condition, improving his own estate, and bountifull to his friends. He was much beloved of all his acquaintance. After the death of King James he became Pensioner to King Charles the first, during which time he lived for the most part with his elder brother's sonne, John Thelwall Esq. to whom and his children he was very beneficiall in his life time, and left them extraordinary well after his decease. When King Charles the second was first created Prince of Wales, he was chosen to be his Yeoman of the Robe, which place he held dureing his life. He was a very good man, very affable, and a great courtier, lived to be very old, and lyes interred att the Church of Llanrhydd, where his Tomb is sett.* Of this person it was said by a witty Gentleman who was required to drink Mr. Ambrose Thelwall's health—

Yn siwr a phetta pedwar cymmain,
att y Gwr sy dda ei le
Yn cadw brattia' Brenin.

Hugh Roberts, Esq. Registrar of the High Court of Chancery, and owner of Plâs yw.

Another Gentleman, a Courtier in Queen Elizabeth's time, returning to London to see his old Friends, and being well acquainted with the said Mr. Ambrose Thelwall and his three brethren in London, said thus,—

Gwelais Eubule, Gwelais Bevis,
Gwelais Symon Sych o'r Arches;
Ond er maint yr wyfi'n rhodio,
Ambrose fwyn ni welais etto.

Richard Hughes, o Cefn Llanfair yn Llŷn, Esq. a'i Cânt.

* In a Niche, near the Monument of his Parents, mentioned in page 45, a well executed Bust on a pedestal, with short hair, a piqued beard, and falling ruff, with the Arms of Thelwall at the top of the arch and an inscription below, which records that he was born in 1571, and died 5th of August, 1653, and after mentioning the places of honour he held at Court, states, that "yielding to age and troublesome times, he retired to the place of his birth, where having ever been a great lover and supporter of his family, he died, (as above)

## ADDENDA.

This Mr. Ambrose Thelwall continued all along in the favour of his old Master, the Lord Chancellour Bacon, in soe much that the said Lord Chancellour moved His Majesty K. James to have all the Masters in Chancery in ordinary Knighted, for which they were to gratify Mr. Ambrose Thelwall one hundred pounds a man. The Lord Chancellour being for some time slow in the moveing the King, the said Mr. Ambrose Thelwall took hold of an opportunity to mind him. The Lord Chancellour answered he would do his business for him, but prithee Ambrose let me have my own pace. He replyed, if your Lordship's pace had been as fast as a snailes the business would have been done before this time. Whereupon the Lord Chancellour streight went to His Majesty and procured the suit. Sir Eubule Thelwall was one of the Masters then Knighted, but his hundred pounds was abated by his Brother Ambrose. All the rest paid.

Sir Bevis Thelwall, Knight, 8th sonne of John Thelwall, the second of that name, of Bathaferne Park, Esq. He was first bound Apprentice to one Mr. Allen, the greatest Mercer in Cheapside, and Mercer to Q. Elizabeth. After he had served out his time his Master thought so well of him that he bestowed his Daughter in marriage to him, and took him to be his partner, during which time he kept correspondence with K. James when he lived in Scotland, which occasioned that King after his access to the Crown of England, to make this Sir Bevis Page of his Bedchamber, and bestowed on him the Clerkship of the great Wardrobe. He was thrice well married; first to Mr. Allen's Daughter abovesayd, by whom he had issue.

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and enjoys the blessing he much desired, to be buried in the Sepulchre of his Fathers." Adjoining to it is a curious Monument of his Father and Mother, both kneeling on each side a Desk in a Niche faced with Corinthian pillars and pediment, at the head of which is suspended the Shield of Thelwall of Bathafarn. Below the pedestals of the columns projecting from the wall are their ten Sons and four Daughters, ranged in order of age, the Sons on one side, the Daughters on the other of a Desk, all in a kneeling posture. Of the Sons Edward, Robert, and Perse, 2d, 3d, and 10th, and of their four Daughters, Katherine, Lowrie, and Gwen, the 1st, 2nd, and 3rd, respectively carry skulls in their hands to denote their early departure. The Inscription below in gold letters on a black marble slab states, that Jane, the Wife, was Daughter of Thomas Griffiths, Esq. of Pant-y-Longdu, in the County of Flint, that they lived together as man and wife 34 years, that he died the 20th of October, 1586, aged 58, and his Wife on the 12th of December, 1585, aged 60, leaving behind them ten Sons and four Daughters. The Sons are habited in black with ruffs, except Bevis, who is in armour.

Margaret, his sole Daughter, married to John Lloyd, of Bodidris, Esq. and Mother to Sir Evan Lloyd, the first Baronet of that Family; second, to Mrs. Peryn, a rich Widdow in London, by whom he had no issue; third, married to Mrs. Champion, a rich Citizen's Widdow in London, by whom he had severall Sons and Daughters, who at present live well and wealthy in and about London. He was a very handsome proper man, discreet and honest, endowed with all the necessary qualities of a compleat Courtier.* He lived to a great age, * * * * St. Andrew's Wardrobe, London.

In the Mansion House of Bathafarn are the Portraits on board of the foregoing seven Sons. The drapery is very singular. It appears upon some of the Brothers as if the ground were black sattin or cloth, and that stripes of pale blue or other coloured stuffs were tacked horizontally very close together upon the jackets, which appear to be laced down the front, not buttoned; with very superb gold sword belts and very becoming ruffs. This is the dress of Ambrose Thelwall, 1632. Sir Eubule, 1628, black velvet drapery, a splendid ruff and large broad-brimmed hat. Sir Bevis is well painted in superb black velvet drapery closed by innumerable small buttons, with a very becoming and magnificent ruff.

This branch of the Thelwalls failed during the first half of the last century, by the marriage of the sole Heiress with a younger Son of the Prices of Rhiwlâs, in Merionethshire, the Son of which marriage bequeathed the Estate from the right Heir, R. H. Kenrick, Esq. of Nantclwyd, to the Rev. Robert Carter, of Northamptonshire,‡ who took the name of Thelwall. His Daughter carried the Estate to her Husband, Lord William Beauclerk, the present Duke of St. Albans, by whom it was sold to the present owner, the Rev. Roger Clough.†

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* Sir Bevis seems to have had in him a strong spirit of project. He joined his famous Countryman Sir Hugh Middleton in an attempt to recover from the Sea some Lands in Brading Haven, in the Isle of Wight, in order to restore the Haven. They retained a number of Dutchmen for the purpose, but the project failed, and they sustained great loss.—*Worsley's Hist. of the Isle of Wight, quoted by Pennant.*

† It seems as if the Heirs of Bathafarn resided at Plâs Côch, in Llanychan Parish, after that Estate came to them by the gift of Sir Eubule, for in the Pedigree referred to they are designated as of Plâs Côch, which remained a part of the Bathafarn Estate till it was lately separated by sale.

‡ Qu. *Lincolnshire.*

## ADDENDA.

The Blaen Iâl branch extinguished a very few years ago, by the decease of Simon Thelwall, Esq., his Brother, Major Thelwall, Esq. of Pistyll, near Holywell, and their Sister, the Mother of the present John Lloyd Salusbury, Esq. of Galltfaenan. Blaen Iâl was bequeathed by Simon from the name.

From the Thelwalls of Bathafarn came those of Llanbedr and Nantclwyd, to which may be added the Family of Cefn Côch, a House close adjoining on Bathafarn. This last mentioned Estate was given by John Thelwall, the 1st of the seven Sons before recorded, to his youngest, but, as it is said, favourite Son Ambrose, with permission to cut timber for erecting the present antique House out of the Bathafarn Woods. On the failure of his male issue Cefn Côch went to his Daughter Catherine, who married one Peter Williams, and by the union of the sole offspring of this marriage with Maurice Jones it came to the late John Jones, Esq. (Father of the present Wilson Jones, Esq. of Gelligynan) who sold it.

The Thelwalls of Nantclwyd originated in the marriage of Eubule Thelwall, 3rd Son of John the Nephew of Sir Eubule, &c. with Mary, Daughter and Heir of William Parry, of Nantclwyd, Esq. about the middle of the 17th century.* The name continued here for about sixty years, when an Heiress of the House took the Estate in marriage to the Kenricks of Chester, by whose descendant Richard Henry Kenrick, Esq. it is now possessed.

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* The Heiress of Nantclwyd erected a Monument in Llanelidan Church, to her Husband Eubule Thelwall, who deceased in the 74th year of his age, Feb. 4th, 1694, with the following Inscription:—

"To the happy Memory of Eubule Thelwall, Esq. Counsellor at Law, and Vice-Chamberlain of Chester, who was eminent in his profession and qualified for public service, but, without the ambition to affect it, he contented himself with his own private sphere, managing his own affairs with great prudence, and discharged al his relations like a wise and good Christian, and endeared himself to all who knew him by all kind offices and an obliging conversation, * * *

## ADDENDA.

The Thelwalls of Llanbedr began about the year 1590, by the marriage of Richard, one of the seven Brothers, with Margaret, Daughter and Heiress of ——— Lloyd, of Plâs Llanbedr, Esq., and continued here till the Estate was sold to the present possessor, Joseph Ablett, Esq., about twenty years ago, by the late Rev. Edward Thelwall. His Sons, Rev. E. Thelwall, Rector of Efenechtyd, and Bevis Thelwall, Esq. of Brynyffynnon, Lieut. R. N., their Children and two married Sisters are the sole remains of this very antient name and lineage, which it is hoped may again enlarge and flourish in themselves and latest posterity.

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### Page 6.—*Goodmans of Chester.*

The following Extracts from a History of Chester published in 1815, shew the Civic Honours enjoyed by this Family in that antient Corporation.

| | | |
|---|---|---|
| 1492 — Richard Goodman, Merchant, | | *Sheriff.* |
| 1498 — Ditto | Ditto | *Mayor.* |
| 1503 — Ditto | Ditto | Ditto |
| 1505 — Hamnet Goodman, | | *Sheriff.* |
| 1514 — William Goodman, | | Ditto |
| 1529 — Ralph Goodman, Skinner, | | Ditto |
| 1532 — William Goodman, | | *Mayor.* |
| 1536 — Ditto, Merchant, | | Ditto |
| 1542 — Adam Goodman, Merchant, | | *Sheriff.* |
| 1547 — Ralph Goodman, | | *Mayor.* |
| 1550 — Ditto | | *Sheriff.* |
| 1574 — William Goodman, Merchant, | | Ditto |
| 1579 — Ditto, Merchant, | | *Mayor.* |

This last mentioned person was, probably, Father of Ursula, his only Daughter and Heiress, and first Wife of Sir Thomas Mostyn, Knight, who took with her a considerable property in Houses in this City.

## ADDENDA.

The Mostyn Baronet quarters the Arms of this Family, which appear also in a window at Mostyn, *viz.* on a Gyronny of eight, ermine and sable, an Eagle with two necks displayed Or, as given in the Salusbury Pedigree Book at Wynnstay.

The Coat of Arms granted to the Goodmans of Ruthin is plainly but a modification of this, and shews, if any proof were wanted, that these Families cannot be identified, or there would have been no need of the Grant from the Herald's Office to the new Family at Ruthin.

The Goodmans of Porthammel, in the Isle of Anglesey, and a Family of the same name once existing at Beaumaris, may, probably, have descended from the Chester Goodmans. The Arms might shew this.

Christopher Goodman mentioned in the Memoir, was one of the original Students of Christ's Church, selected with others from Cambridge by Cardinal Wolsey the Founder. He is referred to in a Letter among the Burleigh Papers as one "Gudmanne a Preacher, which was in Scotland and is returned, and lives in the Newcastell with the Scottish Lords." His labours in the Scotch Reformation with Knox, rendered him so unacceptable with the English Ministry, that it was necessary to petition for leave that he might stay there but a short time, which was done, on the presumption he did not mean to continue in England, but to return with the Scottish Nobility.

PAGE 35.—*Bishop Morgan's Bible.*

*Nomina eorum qui præ cæteris hoc opus promovere conati sunt.*

Reverendi Patres Asaphensis et Bangoriensis Episcopi libros quos petii mutuò concessere, et istud opus examinare, perpendere atque approbare dignati sunt.

Gabriel Goodman Westmonasteriensis Decanus, vir re et nomine valdè bonus, omnique pietati deditissimus, quæ interpretatus fueram relegenti mihi ita fuit assiduus ut et labore et consilio me plurimum adjuverat, suorum librorum plurimos mihi dedit, reliquorum librorum concessit usum, atque totum annum, dum neb prælo liber iste

erat (collegis humanissimè assentientibus) hospitio suo accepit, quam humanitatem a Reverendissimo Archiepiscopo, de quo priùs in ipsâ Epistolâ memini, benignissime oblatam ut repudiarem coegit Thamesis fluvius illius domum a prælo dividens et sejungens.

Sic opem tulerunt non contemnendam David Powellus Sacræ Theologiæ Doctor, Edmundus Priceus Archidiaconus Meirion. Richardus Vachanus Hospitii divi Joannis quod est Literarthæ præfectus.

PAGE 39.—*Rural Dean—Archdeacon.*

The remark that Archdeacon is a misnomer for Arch*decan,* or Archdean, will not appear justifiable to a well-informed person, and therefore the Writer begs to correct the too hasty suggestion he has ventured to make in the page above written.

When it is observed that each Diocese is divided into Deaneries, *i.e.* Decanries or Districts of Ten Parishes, (which was the original division, though circumstances have since altered this arrangement) it is obvious to suppose, on observing that a certain number of these Deaneries constitute at present the limits of an Archdeaconry, that the latter division means an Archdeanery. Yet this is not literally the case, as the following brief statement will evince. In the feudal northern Nations of Europe the civil divisions into Hundreds and Tithings had obtained, and the Ecclesiastical division arranged itself in conformity. Hence is it that in the southern Nations of Europe, which are not entirely of feudal origin, the division of Deaneries is not to be found. Over each District of Ten Parishes a presiding Decanus, or Dean, was elected by the Clergy, and the Electors acted as his Assessors in the spiritual government of the limit. When these Ten Parishes were contained within a City he was called the Urban Dean, and when in the Country the Rural Dean, but both were precisely the same, though the former are by some Writers erroneously identified with Cathedral Deans. These Rural and Urban Deans are sometimes called by old Writers Deans of Christianity, to distinguish them from the Tything-men, or Decani of the Civil State. These Deans with their Chapters of Clergy, and in some instances

the Dean independent of his Clergy, exercised very plenary powers. They punished all offences against religion, and the Dean appointed his Official, (as was the case in Dyffryn Clwyd) who granted Probate of Wills and Administration to the goods of Intestates, adjudged Ecclesiastical penalties, took cognizance of matrimonial cases, and granted Divorse. In short, few cases were reserved for the Court of the Diocesan, who consequently became jealous of these inferior jurisdictions, experiencing perhaps some real inconvenience. The Bishop, therefore, devised means of freeing himself from these incumbrances by appointing a confidential Chaplain to attend and watch over the proceedings in the Rural Deaneries as his delegate, whom, to distinguish from the Deans or Arch*presbyters*, and perhaps too because the office was concerned chiefly in the temporal affairs of the Church, he called Arch*deacon*. In the course of time, through the favor of the Diocesans and the consequent decrees of Councils, this new office usurped all the power of the Rural Deans. Their Synods or Chapters were dissolved, whose power as the Ecclesiastical Inquest was transferred to the Church-wardens, who thenceforward were cited in this capacity to the Archdeacon's Visitation Court. The name of Archidecanus, with reference to the limit of his jurisdiction, *would* certainly at present be more appropriate to his office than Archidiaconus, but then the foregoing account of the origin of his appointment does not justify the assertion on which the Writer has ventured, that the title of Archdeacon is actually a misnomer for Archdecan.

Bishop Kennet laments that the office of Rural Dean was not restored at the Reformation, to a portion at least of its original power and dignity, and adds, that the persons commissioned to revise the Ecclesiastical Laws of the Realm at that period, recommended that over each Rural Deanery an Archpresbyter or Rural Dean, with full authority as of old, should be established, but that the office should be annual. This project however fell, for want of a legislative enactment.

In the Convocation held under Archbishop Parker, April 3rd, 1571, it was ordained, that the Archdeacon, in his Visitation, should signify to his Bishop what Clergymen he found qualified for the office of Rural Dean. This seems rather a permission than a command for continuing the office, but it shews, as Bishop Kennet finally observes, (Parochial Antiquities) that, if deputed by the Bishop, a Rural Dean

might be permitted to exercise in the Reformed Church the powers which resided in him before the Reformation. Should this ever be the event, the Writer cannot help observing, in order to magnify the office he holds, that the Rural Dean of Dyffryn Clwyd would assume a dignity equal to that of Archdeacon, because his Deanery is not subject to such jurisdiction. Since the laudable custom of establishing in each Rural Deanery a District Committee in aid of the Society for promoting Christian Knowledge, with the Rural Dean as President, that Functionary finds himself restored to something more of a spiritual office while taking the lead in promoting the designs of that excellent Society, and those of its twin-sister, the Society for Propagating the Gospel in Foreign Parts, whereas hitherto he has had little else to do but inspect the repairs of Churches, a duty which would be better performed by an Architect than an Archipresbyter.

PAGE 41.—*Title of its Superior.*

By an antient writing in the possession of the Right Hon. Lord Bagot, of the date of 1391, purporting to be a Process out of the Ecclesiastical Court of Bangor, "in causâ decimandi motâ et pendente corum nobis inter Dominum Gethin *Priorem Rectorem* Eccles. Parochial et Conventual Sti Pet. de Ruthin," we find the Superior of this small College called the Prior Rector. The Process is addressed "Iohannes ——— Bangoriensis Episc. Singulis *Capellanis* in Ecc. Sti Pet. de Ruthin." A century afterwards the title of the Principal of these Chaplains was changed to that of Guardianus, or Warden, a name which Dean Goodman seems intentionally to have revived, and the Warden of modern days with his two Curates under him to assist in the Parochial duties, sustains an office of the same nature and extent of duty as formerly, as far as relates to his Clerical office. The inspection of the School and Hospital is an additional burden imposed by the modern Founder.

PAGE 45.

To the instances of Ecclesiasticks holding Lay Offices in Protestant times, should be added Archbishop Juxon, Lord Treasurer to Charles I. Bishop Goodricke, and perhaps others.

## ADDENDA.

### Page 48.

For *Robert* read *Richard* Parry, Doctor in Divinity. This was, probably, the Bishop, and if so, the circumstance of his enjoying one of the Comportionate Rectories of Llanelidan after it had been settled on the School, will account for the supposition of his having been Schoolmaster of Ruthin.

### Page 49.—*Schoolmasters of Ruthin.*

By the kind favour of the Rev. J. B. Blakeway, the joint Historian of Shrewsbury, the name of Thomas Chaloner is added to this list. This person, the loyal Head Master of Shrewsbury School, was ejected by the Roundheads, and was for a time, about 1653, Master of Ruthin School. In his Diary to which Mr. Blakeway has had access, is the following Prayer: "Tuam Pater Cælestis imploro misericordiam, ut felicibus auspiciis juventus Ruthinia, emou paideuontos, instituatur." He adds a list of his Scholars to the number of two hundred, in which appear the names of the most antient and respectable Families of North Wales and adjoining Counties,—Vaughan, Tudor, Trygarn, Powel, Pennant, Trevor, Cappur, Salusbury, Cotmor, Nanney, Yonge (Ellis), Venables, Thelwall, Langford, Grosvenor, Edisbury, Madryn, Dolben, Crew, Moyle, Meyrick, Kynaston (of Oatley), Goodman, Bythel, Meredith, Cotton, &c. &c. shewing both by the names and their number that Ruthin School enjoyed great celebrity in Chaloner's time. The Diary also shews the Writer did not continue at Ruthin above two years, and mentions that his Daughter Muriel married much against his will one John Lloyd, "qui præterquam quòd juvenis esset futilis et vecors, et jam æris alieni 50 libras contraxerat, cui 120 libras in dotem ejus dedissem universum id intra 6 menses ita prorsus decoxit ut ne obolum reliquum habeat quo restim, suis vitiis dignissimam, emat." Among the Welsh Poems of the celebrated Huw Morris, who, like Chaloner, was eminent for his steady loyalty in the same unhappy times, is one addressed to Thomas Chaloner, who appears to have been a native of the Bard's own Parish of Llansilin. The name implies, that his Family was originally from Chalon in Normandy. For a short account of Thomas Chaloner vide Archdeacon Owen's Account of Shrewsbury, and a fuller notice of him may be

expected in the larger History of Shrewsbury now publishing by the same able Antiquary, in conjunction with his Friend, the Rev. J. B. Blakeway, Minister and Official of St. Mary's Peculiar in that City, of both of whom it may be justly said, "Arcades ambo."

PAGE 51.—*Ruthin Evening Welsh Lecture.*

The Will of Simon Thelwall, of Gray's Inn, (Oct. 1st, 1670) charges certain Lands in the Parish of Llanbedr, which the Testator had purchased from John Price, Clerk, for the sum of £1400, with a rent of £40 8*s* in trust to pay £10 per ann. to Ambrose Moyle, for the term of his life; £20 per ann. for ever to such person as the Trustees should appoint, to preach a Welsh Sermon in Ruthin Church every Lord's Day in the Afternoon; £5 4*s*. to the Aldermen, Church-wardens, and Overseers of the Poor of the Town of Ruthin, to the intent they may distribute 2*s*. per week, for ever, in White Bread to the Poor of the said Town every Lord's Day; and £5 4*s*. to the Minister, Church-wardens, and Overseers of the Poor of Llanbedr, for ever, for the same purpose. The Rent Charge is to be paid the Trustees yearly, in even portions, at the Feast of St. Michael the Archangel and the Annunciation of the Blessed Virgin Mary, or within twenty days after either of the said Feasts; in default, the Trustees have power to distrain. The original Trustees were Wm. Salusbury, Esq. of Rûg, John Thelwall, Esq. of Plâs Côch, Gabriel Goodman, Esq. of Ruthin, Peter Moyle of Ruthin, and Ambrose Moyle of Ruthin, the above mentioned Annuitant, and Humphrey Wynne, of Llangynhafal, Gent. their Heirs and Assigns. When the said Trustees should become deceased excepting two, the Testator directs that the Survivors convey the said Rent Charge to themselves and four others, and their Heirs, upon the same Trust. The last Deed of Assignment, with which the Writer is furnished by John Lloyd Wynne, Esq. of Coed Côch, is dated 2nd of May, 1776, and is made between John Myddelton, Esq. of Gwaynynog, eldest Son and Heir of William Myddelton, Esq. of Denbigh, and John Wynne, Esq of Llangynhafal, Son and Heir of John Wynne, Esq. of Rhôs, of the one part, and Richard Myddelton the elder, Esq. of Chirk Castle, Richard Myddelton the younger, Esq. of Ditto, Robert Wynne the elder, Esq. of Plâs Newydd, and Robert Carter, of Bathafarn,

Clerk, of the other part. The last Trustees being now all deceased, without having renewed the Trust, the same is for the present in abeyance, notwithstanding which, the present worthy Proprietor of the Llanbedr Estate regularly pays the provisions of the Testator, and appointed the Lecturer on the last vacancy, with the concurrence of the Diocesan. As long as the Proprietors of the Estate are so well disposed, no one can grudge them this patronage; but should it hereafter be otherwise, the Inhabitants of the Parishes of Ruthin and Llanbedr, or perhaps the Heirs of the last Trustees should apply to the Court of Chancery for a renewal of the Trusts in Simon Thelwall's Will.

In contemplating such Charities as the foregoing, which abound, the mind is naturally led to the great Divine Exemplar, when he had compassion on the multitude and satisfied them with material Bread, at the time he gave the spiritual food of his most blessed word, and we may suppose the Donors had such passages of the Gospel in mind. The legal provision for the Poor of this Kingdom has at length operated so as nearly to stop the current of such bequests. Yet it would be attended with happy consequences if weekly distributions of Bread at the Church, before or after service on the Sabbath Day, were more amply and generally provided for by the charitably disposed. It would surely not be an unworthy encouragement to the more constant attendance of the Poor at the House of Prayer. It is true, many would assemble, as at the first, only that they might eat of the loaves and be filled, but under the knowledge that *then* at least they suffered not from the cravings of hunger, the Preacher, himself unacquainted with actual want, could more confidently, and with more success perhaps, exhort them to labour, not for the meat that perisheth, but for that meat which endureth to everlasting life, which the Son of man shall give them.

It was, probably, to encourage attendance on public worship that such charity was provided, and it is therefore questionable where their words are not express, whether the Donors meant to restrict it to the legally settled Poor, (though such is the constant acceptation) or to enable the Minister and Church-wardens, who are the constituted inspectors of religion and morality, to encourage and reward the more constant worshippers among the *resident* Poor of the Parish.

## ADDENDA.

PAGE 52.—*Exhibitions of Ruthin School.*

By a Decree in Chancery of the present year 1824, the Trustees are enabled to raise Lloyd's Exhibition to any sum from £12 and not exceeding £25. The Estate would afford at present Four Exhibitions at least of the latter sum. When Bishop Goodman's two Exhibitions, which are at present only £12 10*s.* each, shall have been advanced to £30 or £40 each, or even to a greater amount, which there is every reason to suppose will soon be the case, the Scholars of Ruthin School will enjoy singular advantages and encouragement. The Trustees of Lloyd's Exhibitions are at present,

Griffith Howel Vaughan, Esq. of Rûg,
Richard Henry Kenrick, Esq. of Nantclwyd,
Richard Butler Clough, Esq. of Plâs Clough,
Rev. Roger Clough, Canon of St. Asaph,
Rev. Richard Newcome, Warden of Ruthin,
Rev. James Jones, Vicar of Llanfair Dyffryn Clwyd,
Rev. John Jones, Archdeacon of Merioneth.

These Trustees have the power of electing Successors as vacancies occur. The Trustees of Bishop Goodman's Exhibitions are permanent, as appears by the Document in the Appendix.

PAGE 55.—*Inscription on Dean Goodman's Monument in Ruthin Church.*

Under his Bust, in a black Gown with a square Cap, standing on a pedestal in a niche, with the Arms of the College of Westminster impaling do. of Goodman above, is inscribed as under.

MEMORIÆ GABRIELIS GOODMAN
SACRÆ THEOLOGIÆ DOCTORIS ET DIGNISSIMI
WESTMONARIENSIS ECCLESIÆ DECANI, QUI IN HOC OPPIDO
SOLO NATALI HOSPITALE PAUPERIBUS SUBLEVANDUS
SCHOLAMQUE PUERIS INSTITUENDIS
PIE FUNDAVIT.
OBIIT IN CHRISTO DIE XXVII JUNII
MDCI.

## ADDENDA.

*Addition to former Note on Siege of Ruthin and Denbigh Castles.*

The Lands called Cenfesydd are part of the Fachlwyd Estate, belonging to the Rev. Edward Owen.

The information following was copied by the Rev. H. Parry, Rector of Llanasa, from the Memoranda of Peter Roberts, public Notary at St. Asaph in the time of Charles I.

1645.

'Upon Friday and Saturday, 26th and 27th September, King Charles was at Denbigh 'Castle, Sir William Salusbury, Knight, Governor.'

1646.

'A gallon of Butter sold at Denbigh for twenty Shillings, the Town being besieged, 'and the Market kept at the Elm Tree near Lady Salusbury's House.'

Though the following memoranda have nothing to do with the subject, they are added.

1637.—Dearth.

'No Rain from the beginning of March till the 27th of June.'

'Hoope of Wheat, .... 16*s.*
'Ditto of Oats, ..... 5*s.*
'Ditto of Beans, ..... 14*s.*
'Ditto of Rie, ..... 15*s.*'

The Hoope was a measure of two Gallons.

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PAGE 4.—*Dean Goodman's Will.*

"Countess of Richmond and Derby."

The following Letter respecting this Personage is among the Burleigh MSS. Lansdowne MSS. No. 83, Article 32.

## ADDENDA.

To my assured Friend Mr. Hickes, Secretary to my L. Treasurer att ye Court.

Good Mr. Hickes,

I have according to your Letter sent unto me in my L name w—d uppō my L ye Erle of Comberland and showed my opinion, touching the place of ye Buriall of the ye late old Cōtess of Derby who sēd to like well thereof. How in yt extremity we have appointed of the Buriall of the body I do certify my L by the enclosed of all, and so referring to his Honor the consideration thereof I pray God hertily to blesse him with Grace and health.

frō rethū Colledge thys 22 of Octobr 1596

Your lovinge fellow

and assured friend

GABRIELL GOODMAN.

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PAGE 5.—*Dean's Will.*

"I do give to Mildred Goodman, Daughter of Edward Goodman, a Piece of Plate, of the value of Three Pounds, given to me by my late Lady and Mistress Mildred Burleigh."

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In Archdeacon Churton's Life of Dean Nowel, we are told that "Mildred (Coke) Wife of Lord Burleigh, chiefly without the knowledge of her Husband, entrusted large Sums for Charity, enjoyning secrecy, to the Deans of St. Paul's and Westminster, forcing upon them fine Pieces of Plate to be used in their Chambers, as remembrances of her good Will for their pains." It is observable, that the two Metropolitan Chapters of St. Paul's and Westminster were similarly favoured in the long presidency of their respective Deans during the reign of Elizabeth. Alexander Nowel and Gabriel Goodman were advanced to their separate dignities, and quitted them for their high reward nearly contemporaneously.

## ADDENDA.

Nowel became Dean of St. Paul's in 1660, and died in 1601–2, aged 95; Dean Goodman of Westminster in 1561, and died the same year as Nowel. These two Worthies were brothers in design as well as in dignity, each founding Charities of the same description. Dean Nowel founded a School at Middleton in Lancashire, and Scholarships in Brazen-nose College, of which Society he was for a short time Principal.

Nowel, it is unnecessary to observe, has attained the greater celebrity of the two, being so well known as the Author of the Catechisms, which carry his name, and his Biographer thinks our present Church Catechism was entirely his composition. One of his Catechisms was immediately translated into Greek by his Nephew Whitaker, the well known Cambridge Professor of Divinity, of whom Cardinal Bellarmine said that "He was the most learned Heretick he ever knew." Whitaker was in doctrine a Calvinist, but acknowledges in a Letter to Whitgift *(Appendix to Strype's Whitg.)* that the Predestinarian Controversy was not concluded or defined by public authority in the Church of England, which opinion is of itself a sufficient answer to the charge that its present Members are untrue to its principles.

*Note to* PAGE 8 *of Dean Goodman's Will, line* 12.

"Late my Father's House of blessed memory, being the House I was born in."

There is no tradition which with certainty points out this House, but the following Extract from Fuller's Church History (Book 11th, page 184) throws light on the subject, and indicates it to be the one which is known to have belonged to Sir Thomas Exmewe, a native of Ruthin, who was Lord Mayor of London in 1517. It forms the West side of the Market-place, and is now partitioned out into Shops, presenting a venerable black and white plaistered brick and timber gable end to the Town Hill.

The Puritan Lord Brooke having libelled the Bench of Bishops, by saying that they were all men of mean birth, defæce populi, and no way fit to govern, their Lordships meet to draw up their vindication in this respect, when Bishop Goodman is

reported to have declared that his Grandfather by his Father's side (Edward Goodman Hên) had left him more than Lord Brooke's Father had to maintain him, and purchased the whole Estate of Sir Thomas Exmewe, a native of Ruthin, Lord Mayor of London in 1517.—*(Vide Baker's Chron.)*

This Family, we may suppose by its name, was not of Welsh extraction, but settled here under the Lord's Grey. On attaining wealth in the Metropolis, as its Civic honours indicate, it probably emigrated from Wales when its Residence in Ruthin passed by sale into the occupation of the rising Family of Goodman, some years before the birth of the Dean in 1528. An antient Picture, on board, of this Sir Thomas Exmewe, in now in the possession of John Lloyd Wynne, Esq. of Coed Côch, and hangs up in the House in Castle-Street, Ruthin, with those of the Goodmans mentioned in the 27th page of the Memoirs. This Picture, it may be supposed, came into the hands of Edward Goodman with the Mansion House, and from him descended with the other Portraits to its present possessor. To account for its being thus associated, it is not necessary to suppose Exmewe married a Goodman, as an endorsement (but apparently of much more recent date than the painting itself) informs us, and for the following reason. Sir Thomas Exmewe must have been a middle-aged man in 1517, when none of the Children of Goodman were in being, and it is not likely, twenty or thirty years after, when he was an old man, that he connected himself in marriage with so young a person as one of these Daughters. Add to this, Welsh Pedigree Books take no notice of such marriage.

Ranging with the north gable of Exmewe Hall, the greatest piece of antiquity in the Town presents itself to view, called Maen Huail. It is a rude block of Lime Stone, of which the following account is taken from the Notes to the late Rev. Peter Roberts's Chronicles of the Kings of Britain, which he derived from a MS. of J. Jones, of Gelli Llyfdy. The celebrated Prince Arthur being crossed in an amour by Huail the Son of Caw, of Ederneion, and Brother of the Writer Gildas, met with his Rival in Ruthin, and chopped off his head on a Stone which (says the MS. written two hundred years ago) is still to be seen in Ruthin, and bears Huail's name. The traditional history of this Stone has been preserved to the present day.

## ADDENDA.

*Welsh Poems on the Death of Dean Goodman.*

There are to be found among the MSS. of the late Mr. Owen Jones, at the Welsh School in London, three Welsh Poems, written on the Death of Dr. Gabriel Goodman, Dean of Westminster, by Edward ab Ralf and Edward Morys, Bards, as will appear by referrence to No. 8 of the Greal, or Welsh Magazine, published in London, 1807. The following are the first Lines to each Poem, as printed on the cover of the said Number.

By Edward ab Ralf.

1.—Wrth roi gras o'wrthiau 'r Grog.

2.—Pwy yw cun a'n pencenedl.

By Edward Morys.

3.—Cred gwyvyn vydd hirddydd ha'.

R. JONES, PRINTER, RUTHIN.

1604 1704